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PREFACE.

In presenting this revised and extended second edition of the Sketch of the Vedânta Philosophy, and that of the Life of Sujna Gokulaji Zâlâ, which originally formed the English introduction to a larger Gujarâti work entitled '*Sujna Gokulaji Zâlâ and the Vedânta*,' the writer has to express his sincere thanks to the public for the kind appreciation accorded to the first edition published in 1881.

For the necessarily limited number of students interested in poetry, religion, and philosophy, at one and the same time, an observation of a seeker after truth may be given here in reference to the Vedânta sketch, namely, that the best way of judging philosophical thoughts is to try to enter fully into the opinions of those whom we read, to make them, for a time at least, our own, till at last we discover the point of view from which the writers looked at the facts before them, and catch the light in which they struck the mental vision of the writers.

The writer of this sketch purposes humbly to offer a garland of choice flowers of the Vedânta philosophy—of which the central thread is the right knowledge of Brahman (ब्रह्मज्ञान)—to encircle our life with the fragrance and hues of Heaven. Such garland, it is hardly necessary to remind the reader,

does not include the earth, root, stem, branches, leaves, or dust of the plant, and yet it is none the less genuine. Similarly, matters open to discussion, explanation, and criticism are absent from this sketch, the principal aim being, not to controvert, but to understand and unfold truths for the adoption of those with whom they might find favour, and who wish to awaken within themselves the diviner mind and to rouse themselves to a consciousness of what is best in man and Nature, in themselves and others, and to live a noble life dedicated to the glory of God and the relief of man's estate.

The true and felt knowledge of Brahman, the Highest Self, God, the Infinite, the All, the One and only Substance, the Sole Being, the Sole Reality, the all-satisfying Good, with that of the relations of man and of the universe to It, is the means of man's highest well-being and the security of his upward progress and final release.

The writer is deeply and firmly convinced that the Vedânta in its pursuit of truth teaches this very satisfactorily, and hence his humble attempt to give a sketch of it hereby. The Vedânta is 'the desire of the thoughtful among all nations of the waiting world,' because it has power to transform the whole man and make him see in the living consciousness of union with God the highest effort of human genius. In short, it teaches us to feel, in

the moments of spiritual exaltation, that 'we are greater than we know.' We experience therein a 'peace that passeth understanding,' a 'joy unspeakable and full of glory.'

All that needs saying here is that to realise the great, noble and Divine truths contained in the Vedânta, we must read and re-read it till its music and its spirit become a part of our nature. The subject is to be thought over, digested and assimilated till its ideal world habitually surrounds us in the midst of the practical world. We have need, hour by hour, to have our mind enlightened and warmed by its truths: just as we need each day to have our eyes filled by the light of heaven and our blood warmed by the glow of the sun.

The writer begs permission to repeat here what he has said in his Essay 'The *Astodaya*,' that he 'has tried to keep in view the well-known rule, namely, to learn the best that is known and thought in the world, and to propagate it for the benefit of others.'

NADIÂD IN GUJARÂTA.
(B. B. & C. I. R. STATION.)
9th May 1901.

M. S. TRIPÂTHI.



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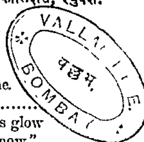
GOKULAJI SAMPATTIRÂMA ZÂLÂ.

"सोऽहमाजन्मशुद्धानामाफलोदयकर्मणाम् ।

....

तं सन्तः श्रोतुमर्हन्ति सदसद्व्यक्तिहेतवः ॥" स० १.

कालिदास, रघुवंश.



"Yes, I will sing, although the hope be vain
To tell their glories in a worthy strain,
Whose holy fame in earliest life was won,
Who toiled unresting till the task was done.
....
Come, hear my song, ye just, whose bosoms glow
With Virtue's flame, and good from evil know."

—KÂLIDÂSA, *Raghuvans'a.*

FOR various reasons it is thought expedient to preface with a brief biographical sketch in English the following Gujarâti Memoirs of Rao Bahâdur Sujna Gokulaji Sampattirâma Zâlâ, who, by his thought, action and virtues, which deserve to be remembered, has made a name in the history of his time and country. There is little need in these days to dilate upon the advantages which may be derived from biographies of good and great men. The necessity of such a thing has been felt in every age. In former times, the Epics and Purânas supplied it to a certain extent in India. They are now considered out of date for this purpose. Memoirs of the good, therefore, must fill up their place.

Good men are very profitable companions, whether in biography or in person. We cannot look upon them without gravitating towards them and gaining something. It is truly said that they serve us as a mirror as well as a statue. We behold ourselves reflected in the *mirror*, and find out our *defects*. Our latent and dormant powers come out, as it were, by the contact into which we are brought with the good and great, while reading their lives. We know thereby what to imitate and what to avoid. If we enshrine them in our hearts as statues, and let them shine there without those little blemishes that cling to them in life, and worship them there as inspiring idols, we may be sure, amidst all the shifting circumstances of life, of drawing much encouragement, guidance, benefit, and comfort. We also catch unconsciously their traits of character, and become moulded after their fashion. In brief, biographies show us what we are and what we ought to be. They teach us in unmistakable language that we can be what others have been, if we strive our best to be so. Good lives are lodestones to all hearts and the pasture of great souls. If we would have fine characters in our country, we must present before our countrymen fine models. It is truly observed by Wordsworth

"There is
One great society alone on earth,
The noble living and the noble Dead."

The Prelude.

Gokulaji *Zâlâ* was born at Junâgadha, in *Saurâshtra*, in A. D. 1824. His birth was regarded in the family as very auspicious, as in the same year the *ministership*

of the Junâgadh State was conferred upon his grand-uncle Mr. Govindaji Zâlâ and his grandfather Mr. Indraji Zâlâ. The infant Gokulaji's feet were considered as worthy of being washed with milk, since they brought with them the rise of the family. His genius and the signs of a promising future were very early displayed. The family grew very fond and proud of him. His education commenced when he had completed his fourth year, under the direction of his grandfather Mr. Indraji. His studies were prosecuted with extraordinary success. Persian being the Court language, Mr. Indraji took care to give him a good knowledge of it under a learned Persian scholar, Mr. Râmadâsa of Canoj.

One day a young Nâgara boy of the same age as Gokulaji visited Mr. Indraji in the company of his father. The boy recited a couplet in Sanskrita so well that Mr. Indraji was much pleased, and remarked to Gokulaji who was by him:—'Lo, how well instructed in Sanskrita this boy is; you don't know anything of it. We Brâhmanas must learn such things.' As he was generally praised for his quickness in learning, he took the remark to heart, and determined to make up for this deficiency. The boy with whom this rivalry was started and carried on, was Mr. Daulatarâma Pandiâ. These two boys contracted a liking for each other, and became great friends afterwards.

Gokulaji began to learn Sanskrita after the old fashion under the family priest, Mr. Ânandaji Âchârya. The latter was struck with his quick apprehension and accurate memory, and congratulated his grandfather on the scion of the house displaying so extraordinary a capacity.

Vicissitudes in human affairs are proverbial. The Divânship was tranferred from *Gokulaji's family* after a few years. Though the income and influence of the position were lost, they improvidently and *vainly tried to keep up the old* appearances. *This* involved the family in debt. Gokulaji was very intelligent, and deeply felt the fall of his family. He, however, turned the adversity to good account. He became more industrious and studious. He saw with great concern the difficulties his family had to labour under, owing *to their improvidence in* money matters. This made an indelible impression upon his young mind, which was discernible in after-years when he himself became Divân.

According to the custom of the country, Gokulaji was thought to be an *accomplished scholar, and fit* to enter the world, in his sixteenth year. His grandfather, therefore, placed him as a candidate under an influential favour*ite of the court.* Mr. *Indraji had to* go to the camp of the *Political Agent*, Captain LeGrand Jacob, in A.C. 1842. He took his grandson *with him in order, as it were, to complete his education* with travel. Here met for the first time the two men, Messrs. Gauris'ankara and Gokulaji, thereafter destined to be celebrated administrators of two first class *States* in Saurâshtra. *The latter, being junior*, was introduced to the former, who conceived an affectionate regard for him, which subsequently ripened *into close friendship*.

Soon after their return to Junâgadh, Mr. Indraji died. Gokulaji's father, Mr. Sampattirâma Zâlâ, did *not possess sufficient* pecuniary means, influence or power to maintain the position of the family. The

hopes of it were, therefore, naturally centred in the promising young man Gokulaji. In Native States it is necessary for a youth, who desires to enter the public service, to have a patron. Mr. Gokulaji had now none left. He, believing in the truth of the principle that knowledge is power, and is its own reward, applied himself devotedly to that most potent patron. His superior attainments and self-respect would not allow him to dance attendance on, or court in a degrading manner the favour of, men in power. The members of his family could not appreciate this unusual conduct. They felt disappointed, and began to murmur at his devotion to learning and, as it seemed to them, his indifference to the main chance of success. Though he was anxious to be useful to them, he could not see his way. He, in the meantime, therefore, watching opportunities, continued to devote himself to knowledge. He learned the *Mantra Sâstra* and studied Astrology, which were recommended to him by some one as helps towards success in the world. His natural intelligence, however, made him think for himself. He felt doubtful about their cogency. He also perceived that worldly success ought not to be the only aim or the final goal of man's life. He ıuminated on the subject, and then inquired of his preceptor Mr. Ânandaji Âchârya what the highest knowledge was. The latter observed that the Vedânta Philosophy was considered to impart the highest knowledge to be desired. On further investigation he found that the Vedânta was theosophy, teaching philosophy and religion, and leading step by step to the highest conception of the universe, both subjective and objective, and eventually to the

most sublime knowledge of the Highest Self (*Paramâtman*). A little insight into this knowledge turned his heart to higher objects. It also promised him freedom from grief, and blessedness, the highest aim of all.

This was the turning point of his inner life. He felt attracted to the study of the Vedânta, and applied himself—heart and soul—to it from this time to the last moment of his freedom from bodily ties. The Adhyâtma Râmâyana was the first work on the subject which he transcribed with his own hand (for it had not then been printed) and studied. This prepared his mind to start aright in the life-loving work of self-culture; and the up-lifting power of the Soul took him to the most sublime knowledge of the Highest Self.

His Persian studies were also continued under the supervision of his admirer and friend Mr. Mathurâdâsa Bakshi.

In 1847 the Rânâ of Porbandar, at the instance of Mr. Ânandaji Âchârya, in whose astrological knowledge he had great faith, invited Mr. Gokulaji to his capital. He went there and waited upon the Rânâ. The effect produced on the parsimonious Rânâ by his prepossessing noble countenance, winning manners, and bright intelligence, was quite the reverse of what it should have been. The Rânâ regarded Gokulaji as too good and great for himself, treated him well, but did not assign him any work. He, therefore, returned to Junâgadh after a month. While at Porbandar, he first became acquainted with the well-known Vedânta preacher, Mr. Jayakrishna Vyâsa.

The celebrated Vedântin anchorite, Râma Bâvâ, visited Junâgadh in the following year His virtues knowledge, contentment and consequent happiness, as well as his preaching, made a very deep impression on Gokulaji's mind He was a genuine follower of the most venerable Sankara, who has done the greatest good by propagating very successfully the best that is known and thought of the Vedânta in the world with a view to make man better, wiser and happier

The natural bent of Gokulaji's mind for the high est and best knowledge received a powerful stimulus from Râma Bavâ, which determined the whole course of his subsequent studies

Next year another anchorite, Paramahansa Sach chidânanda, visited Junâgadh on a pilgrimage to the Girnâr Gokulaji eagerly entreated him to initiate him into the Vedanta by regularly teaching him its principles from a standard work The Paramahansa taught him the Panchadasi, which forms an intro ductory text-book of the Vedânta philosophy This opened a rich store to Gokulaji's view Some of the transcendental thoughts were beyond his capacity of exactly and properly understanding at that time But, as is usual with young beginners, he thought that he understood them all He, however, soon became aware of his presumption on advancing further in the subject

The same auspicious year introduced him into the Junâgadh State service The Daftari (Record keeper) of the State, feeling old, was anxious to have a clever assistant The fame of Gokulaji's acquire ments and qualifications had reached his ears, and

he recommended him to the then Navâb Sâheb Hamidkhânji. Gokulaji was immediately sent for and offered an appointment on a monthly salary of Kories 50 (about Rs. 15). Though this was a very small appointment, he thought it advisable to accept it with thanks, as it was offered unsolicited. He thus got the first step on the ladder and then he continued rapidly to rise from step to step until he reached the stage wherefrom he could descend to help his fellowmen, as well as ascend to the throne of the Highest Self.

The following lines are well applicable to his case:–

"Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate,"

In a few months he more than satisfied his superior by his work, and got promotion.

The Paramahansa proceeded to Bhâvanagar, where Mr. Sâmaladâsa came in contact with him. The Paramahansa perceived in Mr. Sâmaladâsa capacities and qualities similar to what he had seen in Gokulaji. He wished, therefore, that they should be united in friendship. At his suggestion Mr. Sâmaladâsa wrote a letter to Gokulaji, and thus commenced a friendship which continued to the end with ever increasing affection and regard.

In 1851 Hamidkhânji died and Navâb Sâheb H. H. Mohabatkhânji, K.C.S.I. succeeded to the throne. Mr. Prânalâla Mathurâdâsa was soon appointed tutor to him. He was the first English-knowing native gentleman whom Gokulaji saw.

After a few interviews each discerned the other's

abilities and the advantages to be gained from further contact and they became mutually attached.

In 1853, differences arose between the minor Navâb Sâheb's mother and the able minister Mr. Anantaji. Gokulaji remained faithful to his superior, who was on the mother's side, though he foresaw the consequences of his so doing. Mr. Anantaji, of course, dismissed him. The mother, however, retained his services on the personal staff of His Highness the Navâb Sâheb. This brought Gokulaji in closer friendship with Mr. Prânalâl. He turned this opportunity to good account, and learned English and Mathematics from Mr. Prânalâl, who observes:—"During the daily recess allowed to the Navâb, Mr. Gokulaji used to study English and Mathematics under me. His capacity for Mathematics appeared to me to be marvellous. Only a few minutes were available for teaching him. He required the rules and method but once to be explained to him, and he would work out all the examples correctly. His memory was so retentive that he would repeat each day's lessons next day with more knowledge of the subject than could be expected. This wonderful feat made me think that he must be a very able man."

Mr. Prânalâla was succeeded in 1855 by Mr. Somanârâyaṇa, who bears the same testimony to Gokulaji's wonderful powers and fitness, and adds that "Gokulajibhai's intelligence and acquirements were so extraordinary, that he could not but predict his rise to the highest position of Divânship in the state." This prediction was indeed fulfilled, as was also singularly enough another prediction by the

same prophet, who foretold that Mr. Nânâbhai Haridâsa's good fortune would lead him to a seat on the bench of the *Bombay High Court.*

In the meantime Gokulaji's reputation reached the ear of the then Political Agent, Col. Lang, who ordered the Darbâr to reinstate him in the Daftar department as Head Officer.

The differences between the Navâb Sâheb's mother and the minister assumed such a serious turn in 1859, that the British Government, fearing a disturbance in the province, appointed as Political Agent, the late Hon'ble Mr. Kinloch Forbes, who was considered to possess the tact, high character, kind disposition and sympathy which go so far to win the confidence of natives. He came to Junâgadh and settled the dispute amicably by inducing Mr. Anantaji to resign. Mr. Dungarsi Devji was appointed in his place.

A happy addition was made this year to the limited number of Gokulji's friends. Though he was related to Mr. Narasinhaprasâda on his mother's side, they were politically on opposite sides. Mr. Narasinhaprasâda's father and Gokulaji's maternal uncle Mr. Hariprasâda cemented the union between these two most intelligent and promising youths in Junâgadh by observing that 'union is strength,' and that their mutual relation was such that it behoved them to be united politically also. Thus became attached by mutual regard two of the four future pillars of the Junâgadh State.

During the changes above referred to, Gokulaji was doing his work quietly but most efficiently,

and his industry, ability, honesty and faithfulness were channelling his path like the waterfall. The new Divân could not continue in harmony with the Navâb Saheb's mother and the all-influential Châiti Bu. He was asked to resign. The two ladies sought to find out such a person as possessed their confidence, and might also be approved by the Political Agent, as fit to hold the responsible office of Divân. After balancing the merits of all persons available, they fixed on Gokulaji, and proposed to appoint him minister. This was quite unexpected and an agreeable surprise to Gokulaji, who complied with their wishes after some hesitation. His nomination was submitted to Col. Barr, the then Political Agent, who forwarded it for the approval of Government in May 1861, with his remarks, that:—

"The new minister by the Navâb is Gokulaji Zâlâ, hitherto the keeper of the Darbâr records, a name of respectability, whose uncle was also minister in 1830, and with a view to the maintenance of the peace of the Tâlukâ and protection of the general interest, I have reason to be sufficiently well satisfied with Gokulaji's nomination. * * * He will, I am sure, do his best to promote the well-being of the population, though as parties now existing in the Darbâr, I do not expect him to be able to guard against misappropriation and undue expenditure of the revenue altogether."

The Bombay Government issued a resolution on the subject in these words:—

"The Governor in Council will only repeat on this occasion that they have no desire to interfere with the Navâb's choice of his own minister, and

that they trust His Highness will be satisfied with the person whom he has now selected."

Thus Gokulaji's high character led him to the highest step of the ladder he had begun to ascend a few years before. The same year brought Gokulajibhai and Mr. Sâmaladâsa into personal contact with each other. Both being learned and of kindred character in many respects, they became very intimate friends, carried on correspondence on philosophical subjects, and delighted each other by instructive conversation on different topics when they met, which happened not infrequently. The conflicting interests prevailing at Junâgadh did not allow rest. Many intrigues were going on. Gokulaji was not allowed to exercise his powers. He remained a nominal Divân. He foresaw the evil consequences of this deplorable state of affairs. He, therefore, thought it advisable to repair to the Political Agent's Camp, where he found congenial company.

A great stroke of policy was effected at Junâgadh in 1862. The young Navâb Sâheb was detatched from his mother and a revolution took place in the State. The services of Mr. Connon, of the 'Bombay Gazette,' were secured in this crisis. By means of thundering articles in his paper he was instrumental in getting Col. Barr, the Political Agent, suspended.

Col. Keatinge was sent as Political Agent in 1863 with special instructions. He accordingly adopted quite a new policy in the relations of the Native States under the Agency. His firm dealings spread dismay in many Courts. Mr. Anantaji, believed to be very competent, was deputed to represent the Junâgadh State before Col. Keatinge.

In his first visit he touched on extraneous subjects as usual. Col. Keatinge did not like this, and restricted him to Junâgadha affairs. At the time of taking leave, Mr. Anantaji was told that, in future, the minister, whosoever he might be, should attend the Agent.

The next time, of course, Divân Gokulaji was sent. The fame of his acquirements, truthfulness and honesty, had preceded him. Col. Keatinge was very much pleased at meeting him. His dignified appearance, his straightforwardness, his conversation in pure Hindustâni, his wide knowledge and his learned remarks, impressed that officer very favourably. This estimation grew higher and higher the more they came in contact. They became great friends and helped each other. Gokulaji now began to introduce improvements into the State by the kind advice of Col. Keatinge. He became in reality, instead of nominally, Divân of the first of the four first class States of Saurâshtra. His salary was increased. It became well known that the British Agent entertained the highest regard for him. His virtues shone forth more conspicuously. In short, he was considered the most deserving, fortunate, and influential gentleman in the Province.

Col. Keatinge was desirous of drawing closer the relations between Europeans and natives. He used, therefore, to invite them to meet together socially at evening-parties and conversaziones.

Amidst all this earthly prosperity, Gokulajibhâi's interest in the elevating Vedânta never slackened. The worldly prosperity he had acquired enabled him to devote his time and attention with greater ease to

the sublime aim of his life. After qualifying himself by mastering most of the principal works on the Vedânta philosophy, he began to expound its noble and transcendental doctrines, first, in the temple of the Hâtakes'vara Mahâdeva, and afterwards at his own residence, before a select and pious audience. He also entered into correspondence on the same subject with Mr. Gauris'ankara Udayas'ankara, the able minister of Bhâvanagara, his intimate friend Mr. Sâmaladâsa Paramânandadâsa, to whom this biography is dedicated, and with the writer of this, who now has the honour to pay a humble tribute to his memory by writing his life. The valuable and learned letters here referred to are incorporated in the Gujarâti portion of this biography, which they so richly adorn.

He was so well versed in the Vedânta, that even some of its able and proficient saints, the Samnyâsins, were struck with his deep knowledge of its esoteric as well as exoteric doctrines, and highly praised him for it. In fact, his stock of knowledge was very extraordinary, and the more easily acquired, because he took the greatest delight in philosophy. It was the all-absorbing subject of his life. He paid the greatest respect to the most philosophical, transcendental, convincing, elevating and noble master-pieces of the unsurpassable S'ankara, who recognising the divineness of Nature, and the divineness of Man, and having sincere communion with the mysterious invisible Powers visibly seen at work in the world round him, and continually unfolding the Godlike to men has distilled from the hearts of the Upanishads and other *S'âstras*—philosophical and religious works,—

the gems of most glorious, helpful and lovely light for the enlightenment of mankind, the problems of whose highest and most sacred interests in life are successfully solved therein. He is one of the few writers who, while marked by strongly national characteristics, belong to the world rather than to a particular country.

In 1867, the Navâb Mohabatkhânji's desire of seeing his son, Bâpumiâ Sâheb, recognised as heir-apparent by the British Government, was fulfilled. A Darbâr was held by Col. Keatinge at Râjkot for declaring the same to the Navâb Sâheb in public. Gokuljibhâi delivered a speech on the occasion with such eloquence as to elicit expressions of admiration from the whole audience.

About the same time, Gokuljibhâi, accompanied by his friend and colleague, Khân Bahâdur Sâleh Hindi, visited Bombay for the first time, at the urgent advice of Col. Keatinge. Mr. Dhirajalâl treated them very hospitably. Mr. Prâṇalâl undertook to be their guide. Col. Keatinge happened also to be in Bombay at the same time. He introduced Gokulajibhâi to the Governor, Sir Bartle Frere, in a Darbâr, in flattering language. Gokulajibhâi and Sâleh Hindi remained in Bombay for about three months, and saw much that was worth seeing. Mr. Karsandâs Mulji entertained them by giving a party in their honour, to which the Bombay gentry were invited. Gokulajibhâi had been led to entertain a very high opinion of the Buddhi Vardhaka Sabhâ by Mr. Prâṇalâl when he was at Junâgadh. Gokulajibhâi was anxious to see a meeting of the society personally. But the times were greatly

changed. The society was not now what Mr. Prâṇalâl had described it to be. He, therefore, tried to evade the question, but Gokuljibhâi again and again expressed his desire to have the pleasure of being present at a meeting of the Society. Its Secretary, Mr. Dalapatrâm P. Khakhar, was requested by Mr. Prânalâl to convene a meeting. He in his turn, in vain requested many members to deliver a lecture therein. At last he came to the present writer and stated the position. In a very happy moment, he complied with the Secretary's wishes, and consented to read a paper. A meeting was called in Moti Raghunâth's Hall. Dr. Bhâu Dâji presided, and *a paper on "Native States," specially prepared for* the occasion, was read. Thus began the acquaintance, which ripening into close connection and friendship, continued ever increasing 'like a river' in affection and esteem with great benefit, not only to the writer himself, but also to many others of the happy band of friends, among whom he is a link. Gokulajibhâi, being a Nâgara Brâhmaṇa by caste, gave a dinner-party to the Bombay Nâgaras, a day before his departure, and we there met again. *At the time of parting he said:—" It is* विद्या, *Know*ledge, that has accidentally brought us together and joined us into friendship, and we should henceforth regard each other as 'hereditary' friends and carry on correspondence." In fact, it seemed as if we were but renewing the relations of a previous existence.

"So, friend, when first I looked upon your face
Our thoughts gave answer each to each, so true,
Opposed mirrors each reflecting each—

Although I knew not in what time or place,
Methought that I had often met with you
And each had lived in other's mind and speech."

Tennyson's Sonnet.

In 1867, Col. Keatinge, while in England on furlough, was appointed Agent to the Governor General in Rajputânâ. He, on returning to India, went directly there, and was succeeded by Col. Anderson.

Col. Keatinge's departure was an irreparable loss to Gokuljibhâi. He, accompanied by Messrs. Narasinhaprasâda and Bâpubhâi, the Agency Daftardâr, went to Serohi to pay respects to Col. Keatinge, who heartily welcomed them. Col. Keatinge addressed a letter from Serohi to the Navâb Sâheb, in which he shrewdly observed, "Messrs. Gokulajibhâi, Bâudinbhâi, Sâleh Hindi, and Narasinhaprasâda, are the four pillars of the State, and as long as they are in harmony, the State will prosper."

They visited many places of pilgrimage during this journey.

In 1868, the Vâghira disturbance was suppressed, but the people of the Province suffered from another cause. Some interested persons tried to implicate respectable men in the matter. One, Mr. Mangalaji Bucha, then in the Gondal State's service, was accused of clandestinely supporting the Vâghira out-laws, and put on his trial.

A Court was held at Rajkote consisting of Col. Anderson as Judge and President, and Mr. Gokulajibhâi and three others as Assessors. At the end of the trial, Col. Anderson found the accused 'guilty.'

Gokulajibhâi with his colleagues returned a verdict of 'not guilty.' This very much surprised the President, but not so much the people, as the latter had faith in Gokulajibhâi's character and independence. The matter was, of course, submitted to the Bombay Government. They, after fully examining the case, issued orders to acquit and release the accused, thus adding to the reputation for impartial justice which the British Government so deservedly enjoys among the people generally.

Through this incident Gukulajibhâi first incurred the wrath of Col. Anderson.

In December 1868, the Broach Exhibition was opened. Gokulajibhâi went there to attend the opening ceremony with the Heir-apparent of Junâgadha, Bâpumià Sâheb. After the ceremony was over, Gokulajibhâi arranged to go to Nândoda, to pay his respects to his first *Guru*, Sachchidânanda Paramahansa, and invited the present writer to accompany him there. The quiet, courteous and amiable Bakshi Mathurâdâsa was also with us. The whole of the Panchadas'i was known by heart to Gokulajibhâi. He most kindly expounded it to us with great effect while we were travelling. We talked over a great many subjects during this journey, and on one occasion he spoke very highly of his friend Mr. Sâmaladâsa's abilities and learning, and asked the present writer to make his acquaintance when an opportunity offered.

In 1869, at the instance of Gokulajibhâi, the present writer was appointed the Junâgadha State Agent in Bombay. The Morvi Jortalbi case brought Gokulajibhâi to Bombay in the rainy season of the

same year. We went to Punâ, as the Governor Sir Seymour Fitzgerald was there, and remained there for three months and enjoyed the trip very much. We returned to Bombay during the Divâli Holidays. Gokulajibhâi was much pleased with the highly spoken-of Bombay Divâli. He then left for Gujarâta. At Barodâ, we met Mr. Prânalâl, then Deputy Collector of Pancha Mahâla, who wished us to go to the Pâvâgadha Hills. Gokulajibhâi, having faith in the *Mahâmâyâ*, consented to go there and see the temple consecrated to one of her forms, Kâlikâ. While returning thence, Gokulajibhâi suddenly appeared irritated and lost his temper with Bakshiji Mathurâdâs for a very slight reason. This was the first time the writer saw this weakness in him. But his returning to himself was as rapid. In a few minutes he became composed and as pleasant as before.

Gokulajibhâi did the writer the honour of visiting his house at Nadiâd on his way back to Junâgadh.

Gokulajibhâi fully appreciated the value and usefulness of well-educated young men of character, and was always anxious to enlist such gentlemen in the Junâgadh service without any distinction of caste or creed. His views were very liberal. He used to observe that he regarded those as his relatives who were deserving of the State service by their education, qualifications and honesty, and would only employ such. This spirit is unusual in those who have places in their gift.

Gokulajibhâi asked the writer to recommend to him some professional gentlemen for the medical and judicial services. He, accordingly, recommended Mr.

Amidâs Manaji, L. M. of the Bombay University, who was at once employed at Junâgadh as a Doctor.

The other gentleman recommended was Mr. Manibhâi Jasbhâi, who temporarily joined the Junâgadha State for one year, as Judicial Member of the Council, during which time he won such high estimation, that the Durbar long after continued desirous of obtaining his valuable services on his own terms.

Messrs. Haridâsa Vihâridâsa, Motilâla Lâlabhâi, Janârdana Sakhârâma Gâdgil, Hormasji Ardesir Wâdia, Jamasedji Ardesir Dalâl, and many others, were subsequently offered places at Junâgadha, but some cause or other prevented them from going there.

In 1870 arose the question of interference by the Political Agent in cases between the Native States and their Grâsiâs.

The Political Agent, Col. Anderson, made the cause of the Grâsiâs and Bhâyâds his own. The Chiefs regarded the measure contemplated by the Political officers as very injurious to their administration.

The matter grew serious. As the measure was taken in hand at the instance of the Secretary of State for India, and all the Political officers were on the opposite side, there was no hope of the Chiefs' gaining their point. All the States, however, became united and proved the truth of the proverb—'Union is strength,' as effectively as they had formerly proved in many cases;—'Divison is death.'

The first class States deputed their Ministers to Government and they sought and obtained an interview with His Excellency the Governor, Sir Seymour Fitzgerald. The just and considerate Mr. W. Wedderburn, then Political Secretary to Government, assist-

ed by Mr. John Jardine, smoothed the way by his judicious settlement of the preliminaries of the scheme at Punâ, where the ministers had gone. They all returned to Bombay after the monsoon was over. A conference was held at Government House, Malabâr Point, between the Governor, his Political Secretary Mr. Wedderburn, and the Political Agent Col. Anderson, on the one side, and the Kârabhâris (ministers) with their deputies on the other side; the present writer acting as interpreter. Prolonged discussions, extending over several weeks, took place on the subject, and as to the best practical means and ways of carrying out the desired object. Gokulajibhâi was the spokesman on the side of the Chiefs. He conducted the discussion in such a manner as evoked, not unfrequently, very high praise from His Excellency the Governor. In the last interview after the settlement, Sir Seymour Fitzgerald paid very flattering compliments, stating that he was very much pleased by the meetings; that the abilities, knowledge, experience, and statesmanship displayed by the delegates were praiseworthy; and that he must add that he had seen very few debaters so competent in discussion as their spokesman Gokulaji Sâheb.

Gokulajibhâi was of opinion that many difficulties and causes of injustice would be removed, and to the eventual interest of both, the bond of mutual affection would be drawn closer, if good men from among Europeans and natives were actuated by an abiding desire to aid in the better knowledge and more honest understanding of the East and West.

They returned to Kâthiâvâd, after effecting an honorable settlement of a grave question. The

a good opportunity of testing the sincerity of friends and acquaintances. Col. Law, Mr. John Jardine, Col. Lester, amongst European local officers and many others used to give him sincere help and consolation.

Thus, after experiencing the changes incident to human affairs, he was again blessed with the enjoyment of worldly influence and honour. Like a perfect gentleman, he behaved with the same true dignity under adversity as in prosperity. After this, his way remained clear of difficulties. The Political Agent, Mr. Peile, and the Assistants, Major Watson, Major Wodehouse, and Major Phillips, had always high esteem and kind regard for him.

On the occasion of the Delhi Darbâr in 1877, Gokulajibhâi and the present writer accompanied the Navâb Sâheb, and travelled over a great part of Northern India. Gokulajibhâi took advantage of this journey to visit many places of pilgrimage in the intervals of travel.

Gokulajibhâi had a very quick eye for discerning gentlemen of character. His remarkable penetration and judgment of character enabled him to distinguish men of kindred character—who, of course, are necessarily very few. He appreciated their value and tried to promote their interests. He was generally reticent, but spoke his mind openly and boldly when occasion called for it, but never said more than he meant.

He was much pleased with the intelligence, moderation, sound judgment, and high character of Mr. Dâdâbhâi Naoroji, a Franklin of India. His Highness the Navâb Sâheb once desired to appoint

an Agent in London. It was a sinecure worth about Rs. 3,000 a year. Mr. Dâdâbhâi Naoroji was asked to accept it through the present writer, but he declined it with thanks, so as to put it out of the power of any one to throw any suspicion on the purity of his motives in his public career, and thus lessen his influence for good.

Gokulajibhâi highly praised this noble devotedness to his country, regarding monetary advantages as mere dirt beneath his feet when compared with public interest and usefulness. He used to hold Mr. Dâdâbhâi up as an example of a genuine honest man.

He also entertained a high opinion of the Editor of the Râst Goftâr, Mr. K. N. Kâbrâji, for his honesty; for when once offered by the Navâb Sâheb a present of Rs. 1,000 for his public services, Mr. Kâbrâji declined it with thanks.

It is scarcely necessary to remark here that Gokulajibhâi himself was admitted on all hands to be a paragon of honesty.

His mental powers, cultivated and developed by the highest intellectual studies, enabled him to transact his administrative work rapidly and well. The ease with which he penetrated the substance of most intricate cases and statements astonished even such an able gentleman as Râv Bahâdur Manibhâi Jasabhâi, who often came in contact with able English statesmen and judges. Mr. Manibhâi's estimate of Gokulajibhâi is given *in extenso* in the following Gujarâti pages.

Gokulajibhâi's views as a statesman were very commendable. He believed in the truth of the principle, that the end of Government is the hap-

piness of the governed; that the ruler is for the people, and not the people for the ruler; that the ruler must be the servant as well as the master of his people. In short, his political creed was according to the Sanskrita passage of Kâlidâsa in S'akuntalâ, viz:—

" प्रवर्त्ततां प्रकृतिहिताय पार्थिवः । "

'Let the King reign for the benefit of his subject.'

He tried to follow this principle as far as lay in his power. He held that the province of a ruler is to think, to form great designs, and to make choice of men properly qualified to carry them into execution; and that he should first qualify himself by knowledge, and keep company with learned, wise and good persons of experience, and learn to rule himself, so that he might be kind, generous, and sympathetic to the people.

Gokulaji has done a great deal for the good of the Junâgadha State. During the period of his Divânship many schools for boys and girls were founded; endeavours were made to improve the revenue system and to develop the resources of the country, (and the revenue gradually increased four-fold); attempts to improve the ports of Verâval and Bherâi were made, and trade was very much encouraged; trunk roads were constructed; great reforms in the judicial system were inaugurated; a code of laws was framed, and courts of justice were established; the department of Public-works was started; a library, a hospital and dispensaries were founded; disputed boundary-questions between the Junâgadha and the adjoining native states of Baroda,

Gondal, Porbandar, &c., were settled, the long-standing and important cases of the vassal estate of Mangrol and the Morvi Jortalbi tribute were ably fought and won and a survey for constructing a rail way was made In short, he sowed the seeds of almost all the improvements by which the State has benefited But in comparison with what he seemed capable of effecting with his mental powers, moral force, and elevation of character, he may be said to have accomplished less than might have been expected This was owing to many unfavourable circumstances, which disturbed the harmony in the State, that was essential in order to carry out his good intentions He felt this very much, for while he had the desire to do great things, he had at the same time the certain knowledge that he could do only a part of what was necessary for the well-being of the State

The best and the bravest of men have moments of doubt and weakness, and Gokulaji had them, but he recovered from passing depression by recurring to such teachings of the Vedanta as, that the universe is wisely ordered by the Lord (*Is'vara*), that every man (*Jiva*) is a part of it, and must conform to that order (ईश्वरसृष्टि) which he cannot change, that is to say since he could not alter what is without him she should resolve to alter what is within, and that man should do his duty to the best of his power, and when it is done, he should not desire the reward it may bring nor its fruits that he should dedicate to God every thing he says and he does with the mind or body and leave the rest to his Providence This sentiment finds expression also

bute nothing to reason, nothing to the greatness and strength of the soul .... they may issue in grief and they may issue in joy; they are not, therefore, any thing really good; only Virtue is profitable; to want or to lose external possessions affects not the happiness of the virtuous. (1)

" Good counsel is the best service one can do to mankind.

" Man should be estimated according to what he *is* and not according to what he *has.*

" The great blessings of mankind are within us, and within our reach; but we shut our eyes, and, like people in the dark, we fall foul of the very thing we search for without finding it.

" No man is happy but he that needs no other happiness than what he has within himself, no man is great or powerful that is not master of himself. The greatest felicity of all is, not to stand in need of any

" He is only great who is not elevated or dejected with good or ill fortune, but content with his lot, whatever it be, and performs the business of his life, like nature, without tumult or noise.

" He that would be truly happy must think his own lot best, and so live with men, as if considering that God sees him, and so speak to God as if man heard him.

" Those are the only certain and profitable delights which arise from the conscience of a well-acted life.

" There is not in the scale of nature a more inseparable connection of cause and effect than in the case of virtue and happiness.

" Whoever observes the world, and the order of it, will find all the motions in it to be only vicissitude of falling and rising: nothing extinguished, and even those things which seem to us to perish, are in truth but changed.

" Hope the best and provide for the worst.

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(1) Zeno, the Stoic.

" One sovereign remedy against all misfortunes is constancy of mind. Nothing can be above him that is above fortune.

" It is the mind that makes us rich and happy, in what condition-so-ever we are.

" There is nothing ill that is well taken.

" An injury cannot be received without being done; but it may be done and not received.

" That man only is happy that draws good out of evil.

" Noble examples stir us up to noble actions, and the very history of large and public souls inspires a man with generous thoughts......Those are the best instructors that teach in their lives.

" True friends are the whole world to one another.

" Every one can secure his own happiness, if he learns to seek it, not in external circumstances, but in himself.

" Expect nothing and be prepared for all things." (1)

" A wise man is always content with that which happens; for he thinks that what God chooses is better than what he chooses.

" If a man is unhappy, this must be his own fault, for God made all men to be happy.

" Seek not that things should happen as you wish, but wish the things which happen to be as they are, and you will have a tranquil flow of life.

" The soul is a much better thing than all the others which you possess. Can you then show me in what way you-so' wise a man-have taken care of it ?

" Contentment-happiness-consists not in great wealth, but in few wants.

" You will do the greatest service to the State if you shall raise, not the roofs of the houses, but the souls of the citizens: for it is better that great souls should dwell in small houses rather than for mean slaves to lurk in great houses.

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(1) The Morals of Seneca.

Think of God oftener than you breathe. Let the discourse of God be renewed daily more surely than your food

Remember that *you are an actor of just such a part as is* assigned you by the Poet of the play, of a short part if the part be short of a long part if it be long Should He wish you to act the part of a beggar take care to act it naturally and nobly, and the same if it be the part of a lame man or a ruler or a private man, for *this* is in your power to act well the part assigned to you, but to *choose* that part is the function of another

Set before you the examples of the great and good

Do what is right quite irrespective of what people will say or think

We all have been in some special manner born of God and God is the father of gods and men (and therefore we must not have) any ignoble any humble thoughts about us (1)

Do not act as if thou wert going to live ten thousand years. *Death hangs over thee. While thou livest while it* is in thy power be good. (IV–17)

A (good) man like a bee when it has made the honey when he has done a good act does not call out for others to come and see *but he goes on to another act* as a vine goes on to produce again the grapes in season. (V 6)

Such as are thy habitual thoughts such also will be the character of thy mind for the soul is dyed by the thoughts. (V 16)

Let the part of thy soul which leads and governs be undisturbed by the movements in the flesh whether of pleasure or of pain. (V 26)

(Man) consists of a little body and a soul. Now to this little body all things are indifferent for it is not able to perceive *differences.* But to the understanding those things only are indifferent which are not the works of its own activity (VI 32)

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(1) Epictetus

"Whatever any one does or says, I must be good, just as if the gold, or the emerald, or purple were always saying this, whatever any one does or says I must be emerald and keep my colour. (VII. 15).

"Nature which governs the whole will soon change all things which thou seest, and out of their substance will make other things, and again other things from the substance of them in order that the world may be ever new. (VII. 25).

"Think not so much of what thou hast not, as of what thou hast. but of the things which thou hast select the best and then reflect how eagerly they would have been sought, if thou hadst them not. (VII. 27).

"Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig. (VII. 59).

"It is not men's acts which disturb us, for those acts have their foundation in men's ruling principles, but it is our own opinions which disturb us. (XI. 18).

"I have often wondered how it is that every man loves himself more than all the rest of men, but yet sets less value on his own opinion of himself than on the opinions of others ... (XII. 4)

"I have not seen my own soul and yet I honour it. Thus then with respect to the gods, from what I constantly experience of their power, from this I comprehend that they exist and I venerate them." (XII. 28) (1)

Inspired as he was by such thoughts as the above, Gokulaji's rule of conduct was mostly similar in spirit to a concentrated admonition of Goethe, 'who combines the higher and lower wisdom and has skill to put moral truths in forms of words that fix themselves with stings in the reader's mind.'

"Wouldst fashion for thyself a seemly life?-
Then fret not over what is past and gone;

(1) The Thoughts of the Emperor Marcus Aurelius Antoninus. (Prof. G. Long.)

And spite of all thou mayst have lost behind,
Yet act as if thy life has just begun.
What each day wills, enough for thee to know;
What each day wills, the day itself will tell.
Do thine own task, and be there with content,
What others do, that shalt thou fairly judge,
Be sure that thou no brother-mortal hate,
Then all besides leave to the Master-Power." (1)

Whatever character Gokulajibhâi established as a minister, his memory will be cherished most as a good man and a philosopher.

In his case the notion—Just as we think, so we *become*—*was not less true than that in the saying,*—As we sow, so we reap. It is well observed that every man is worth just so much as the things are worth *about which he busies himself. In short, his conduct* was governed by high thinking and plain living. His life, it is hoped, will inspire many with a consciousness of the noble work they may do for God and their fellow-men by thinking lofty thoughts and doing generous deeds.

Gokulaji held that political and social progress depended upon intellectual progress. We must, he used to say, therefore, first endeavour to increase knowledge among our people by spreading education and educing thereby from their own minds their own natural *treasures by stimulating their reflective* capacities, and trust to it and not to dictation in our campaign against popular beliefs and prejudices for the improvement and the progress of our country. We must remember that compulsion is not conviction. In *all progress the process of Nature is the*

(1) Goethe.

fittest and most effective. This process is to maintain uninterruptedly and in continuous action a portion of the useful old that is already established and has been tried, reject a portion of what has grown too old and corrupted, and in its stead create and establish a portion that is new and useful, but not what only exists in speculation.

Let the light of knowledge destroy darkness and our people will see for themselves all things in their true colours, and the desired progress all round will follow. Though Gokulaji held to the best that is in ideas of old institutions and old ways of thinking under which, he believed, could well flourish all virtues such as manliness and reverence, strength and tenderness, love of truth and pity for man, &c., he was on the side of improvement and progress. He would advise the reformer not to talk of his ancestors with contempt, but to judge them as he would have his descendants judge of himself.

Some questions of social reform had already begun to be raised in his time. Gokulaji's opinion about the reform question seemed to be that hasty reforms were always attended with certain evils and promised but an uncertain good, 'especially those that are recommended by the young, the thoughtless, the busy, or the interested.' His advice, therefore, to the wise reformer was similar in substance to Burke's maxim that 'men might employ their sagacity in discovering the latent wisdom which underlies general prejudices, and old institutions, instead of exploding them'; and honestly endeavour to harmonise and reconcile old and new forces and ideas 'that make man's destiny easier to him...through rever-

ence for the past, for duty, for institutions.' We must be very discriminate and cautious in our zeal for reform. All the spirit of reform should be tempered with circumspection of surrounding circumstances and connections, lest youth-corrupting and manners-moral-and-religion-undermining sham reforms might fasten upon the very vitals of our noble national existence, and end in a mere change of tyrants; and we and our posterity may have to bewail that 'the age of our fathers, worse than that of our grandsires, has produced us who are yet baser, and who are doomed to give birth to a still more degraded off-spring.'

Gokulajibhâi admired many British institutions, but he used to observe that he was surprised by inconsistencies in some of them, and instanced as one in point, that—'The British Government require any intending candidate to be examined and found competent before he is sent to teach even the rudiments of knowledge to boys in villages, but when they have to send their representatives to the Courts of Native States, where it is essential that they should be most competent, in order to set a good example to, inspire confidence in, and retain good relations with, Native Princes, no test of any kind is provided.' Political Officers are connecting links between the British Government and Native States, or rather, bridges over which the good in the one is to be carried to the other, and *vice versa*; and it is through them that mutual relations are drawn closer, to the benefit of all concerned. They, therefore, should be selected from among the best in the Services.

They are expected to be held up as models to the officers and others in the Native States, to contribute to raise the character of public men, so as to form good statesmen, and to develop in themselves, as well as in those who come in contact with them the high principles of good government.

It is implied in their very nationality that they are imbued with principles such as:—"The king is the representative of the people; so are the Lords; so are the judges; they are all trustees for the people as well as the Commons, because no power is given for the sole sake of the holder; and although government certainly *is an institution of divine* authority, yet its forms, and the persons who *administer it*, all *originate* from the people." "Their representatives are a control *for* the people and not *upon* the people."

If the British representatives who are styled and meant by the Government to be friends and advisers to the Native States, are desirous of truly accomplishing the noble mission of their nation to elevate Natives upto themselves and prove that,—'the British Empire is the greatest instrument for good the world has ever seen,' they should endeavour to inspire Princes and their subjects with some such idea of good government as above quoted. If this part is conscientiously performed, the Native States will not only be a *real support to the* British Empire, but will also produce statesmen who, while governed by the principle that 'the end of *government is to* produce the greatest happiness to mankind,' will consider it their duty:—

"To keep the golden mean, their golden rule,

The end to prize, to learn in Nature's School;
To serve their country, their whole life to spend,
The world's good, not their own, their being's end."

H. E. The Viceroy, Lord Lytton, conferred upon Gokulajibhai on the 1st of January 1877, in recognition of his loyal conduct and services, the title of Râo Bahâdur as a personal distinction.

Gokulaji died on the 28th of November 1878, in office, and in the full enjoyment of public respect and royal regard, or, to speak in the Vedântic language, he, having done his task, became, through the true Self-knowledge, free from the three frames—causal, subtile, and gross, that disguise the Self—and then, his Self, absorbed into the Highest Self, became all-happiness, just as the space, enclosed by a pot, becomes one with the infinite space and free, on that pot being broken. It is distinctly pronounced in the Veda, that 'One knowing Brahman, becomes Brahman,' because 'to know is to be,' according to the Vedânta.

Gokulajibhâi was a self-helped, a self-educated, and a self-made man, in the true sense of the words. He was resolved to excel, and he did excel in his great and single aim, which was, to unfold his spiritual faculties by study and contemplation, and to return to the Highest Self.

It is said that the three strings—*Kanaka*, *Kânti* and *Kîrti*, *i. e.*, fortune, female, and fame, have chained the whole world. Not to be so drawn and enslaved by any of these as to do any wrong, is the proper test of a truly good man. In worldly affairs, Gokulajibhâi had many occasions to be tried by the test, but was proved genuine. Illusory temptations

of the world passed over him harmless. It is true that rank, wealth, influence and other worldly possessions are useful as means for the sake of doing good, and so far they are desired by good men, who, however, always regard them as the means only, and never as the end. Gokulajibhâi was content with what he had honestly acquired. He never desired to seem to be other than what he was in matters of wealth, influence and knowledge. He used to live within his means. His habits were simple. He devoted the best portion of his time to the study of philosophy which is justly styled 'the pursuit of absolute truth, or of the absolute real, that is, of the true and real as they exist for all intelligence; and this pursuit is conducted under the direction of the universal faculty in man, or, in other words, is conducted under the direction of necessary thinking.' (1) This raised him into the region of universal or unindividual thinking. He ranked the intellectual pleasure highest, and in it he felt the greatest satisfaction. He set his affection on Brahman, Which in each case really exists, and was able to apprehend the eternal and immutable Highest Self. 'Just as one thinks so he becomes,' was truly applicable here. There was no parade, no affectation, about him. He worked quietly, and never coveted publicity. True character, however, seldom remains in the dark. The fame of his good qualities had travelled very far, and was noticed in Blackwood's Edinburgh Magazine for August 1876. A celebrated English gentleman says therein:—

"The Divan of Junâgadh, when I visited Kâthiâ-

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(1) Ferrier's Lecture on Greek Philosophy.

vâd, was also an exceedingly courteous, dignified and intelligent gentleman. This was Azam Gokulaji Sampattiram. At this time he was absent at Râjcote...but I met him there and had before made very friendly acquaintance with him. His disposition was very kind and pleasing, his knowledge great, his piety unaffected; and in the course of much intercourse with him relating to business affairs, in which there was some temptation to depart from strict rectitude, I never saw in him the least shadow of guile, or anything which would be deemed unworthy of the highest class of English gentlemen. Even those, who found most fault with the State of Junágadh, had nothing to say against his personal character." In truth, he required only to be personally known, to be admired. As a specimen of how he was estimated by the Natives, the following letter from Mr. Haridâsa Vihâridâsa, the sole Administrator at Wadhavân, who is well-known for being not given to overpraise is transcribed:—

"My Dear Manasukharam,

I am very much grieved to learn the sad news of the demise of our accomplished, and so widely respected friend and well-wisher, Ráo Bahâdur Gokulajibhâi. I have always admired, as you are aware, his many good qualities, of which truthfulness, firm disposition, straightforwardness, integrity, singleness of purpose, and religious turn of mind, were most conspicuous. He was a noble, able, shrewd, and intelligent statesman. He was not only respected but revered by all who knew him personally, or by his well-known, unstained reputation, as a really great and representative man. He possessed a very

good knowledge of our Hindu philosophy and religion, which drew a still greater reverence for him from the people. As a mortal being, he had of course some failings, but they were so few and small, and his virtues so many and great, that the former remained almost always eclipsed by the latter.

What a loss has Kâthiâwâd suffered in his death ! His absence will be keenly felt for a long time by the prominent members of our political circle, of which he was the *prop*. The States of Kâthiâwâd in general will miss in him an able, truthful, and fearless advocate of their common interests. The loss to Junâgadh, of which he was Divân for several years, can be better imagined than described.

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I well remember that some leading members in the administration of a big rival State in Kâthiâvâd were at one time underestimating, nay denouncing, the abilities and good qualities of this great man, more out of envy than anything else, but occasions brought them very often in closer contact with him, which converted their sneers and condemnation into love and admiration for him.

I wish I could have written this letter to his son, if he had fortunately left one after him, but in the absence of one, I am sure I hit the next proper mark in addressing this to you, inasmuch as the deceased entertained most affectionate regards for you.

May God give him eternal repose is my sincere prayer to Him.

Hoping you are well,

I am,
Ever yours,
HARIDA'S VIHA'RIDA'S."

Mr. H. A. Wadia, *Barrister-at-Law, writes* as follows:—"I knew Râo Bahâdur Gokulajibhai *from* 1873 till his death. I knew him intimately because in some important cases, notably the Mangrol Jurisdiction case, we had occasion to meet very frequently. What struck me most was his absolute fidelity to Junâgadh's interests. I have never seen a more zealous and capable Dewan. Although of the old school he was as far from corruption personally as the most incorruptible of the new school of *Karbharees*. *If he was mistaken or misled, harsh or exacting*, it was owing to excessive zeal for the interests of his state. It is worthy of note how he —a thorough Hindu—was a most devoted and faithful servant to Mahommedan rulers. His personal virtues were many and they had their source in the purest tenets of his religion. He did not know English but he was a scholar nevertheless. He may not have studied politics but he was *still a statesman. He knew Persian* well and I *am sure it* was this knowledge which helped him to search through the Persian records of the State to collect a mass of ancient original evidence which saved Junâgadh from the perilous attempt to wrest Mangrol from its jurisdiction. We all know now how clever and unscrupulous the fabrications were on which *that attempt* was based. *I must not fail to mention another* characteristic of the deceased. This was his sterling independence. It was due to his disinterestedness. He was not afraid to tell the truth, when the occasion required, whether to the Darbar or to the *Political Agent or even to the Governor.* As he was one of the best, so also was he one of the last, alas!—of the *Great Karbharees*."

Gokulajibhâi's life inculcates many useful and eloquent lessons of virtue, and will enduringly exercise a wholesome influence on many. He was kind-hearted and prudent, anxious to attend to those matters which might make him better, and to bring them to light for the benefit of others. Besides the noble qualities of his intellect there was in his nature a lofty integrity and truth, together with a high earnestness on behalf of what was right and good. He possessed a genial Stoicism—an estimable faculty of taking the good and leaving the bad alone. He had the sincerity of motive and earnestness of conviction which are the characteristics of great men, and the change his personal influence wrought in intelligent and good minds that came in contact with him was grave and noble. He illustrated in his life the true principle conveyed in the Vedânta. He successfully performed the duty of प्रवृत्तिलक्षणधर्म the Religion of Works, and rose to अभ्युदय the highest position in the province of Surâshtra, and used in his best moment to enjoy, though in *Grihasthâs'rama*, even the result of निवृत्तिलक्षणधर्म the Religion of Retirement and Reflection (characterised by Knowledge), by the attainment of निःश्रेयस the Supreme Bliss, or the liberation of soul through perfection. His youth ब्रह्मचर्याश्रम was devoted to the toil of acquiring education and qualifications, so that his manhood गृहस्थाश्रम might be consecrated to the duty of a house-holder and to the realization of the teachings of the Vedânta Philosophy. He was an honour to humanity. May his good character mould many after him! It will awaken many to try to distil out their Self or Soul

of goodness surrounded by evils. It will ennoble them, and lift them up to a higher region of objects and aims than that in which they, unaided, *habitually dwell. It will induce them to call forth* the best treasure—everybody's Self—lying hidden in them, but whose existence was not before suspected; and it will thus light a bright flame in those who cherish high aims, like faculties, and vigorous and earnest effort.

The present writer cannot more fitly close this sketch than by quoting the Poet Laureate's following lines of prayer to God :—

"Forgive my grief for one removed,
Thy creature, whom I found so fair.
I trust he lives in thee, and there
I find him worthier to be loved."

P. S. The first edition of this sketch was published in 1881. After a few years, Sujna Gokulaji Zâlâ's friends and admirers raised a fund to perpetuate his memory. Government Promissory notes of the value of Rs. 15,000 (fifteen thousand) bearing interest at 4 per-cent were handed over, in 1888, to the Bombay University, with the request to keep the amount intact and award annually a prize out of the yearly interest called "The Sujna Gokulaji Zâlâ Vedânta Prize," to the M. A. of that year who may be reported by the examiners as most proficient in the Vedânta of the S'ankarâchârya system of Philosophy; failing this a prize to one who should write the best essay in English on the Vedânta as expounded by the S'ankara school; failing either of the above

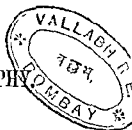
alternatives, the prize be awarded to the best translator or editor of any work selected on the said subject.

A brief sketch of a very few of the most prominent doctrines of the all-embracing Vedânta (Pantheism, Theosophy, the highest knowledge of God *within the reach of the human mind) will not be* considered as out of place in connection with a sketch of one who identified himself with the Vedânta. It is given in the following pages.

THE

VEDÂNTA PHILOSOPHY.

THE VEDÂNTA PHILOSOPHY.



(The Importance and Excellence of the Philosophy.)

> "How charming is divine Philosophy!
> Not harsh and crabbed, as dull fools suppose,
> But musical as is Apollo's lute,
> And a perpetual feast of nectar'd sweets,
> Where no crude surfeit reigns"
>
> MILTON, *Comus*, 476.

"The day on which man first reflected was the birth-day of philosophy. Philosophy is nothing else than reflection in a vast form, reflection accompanied by all the retinue of processes belonging to it, reflection elevated to the rank and authority of a method. Philosophy is little else than a method, there is perhaps no truth which belongs exclusively to it, but all truths belong to it for this very reason, that it alone can account for them, subject them to the test of examination and analysis, and convert them into ideas...... Philosophy is the complete development of thought...... But philosophy, like religion, art, the State, industry, and the sciences, is not less a special and real want of the understanding, a necessary result, not of the genius of such or such a man, but of the genius itself of humanity.........Philosophy is then the light of all lights, the authority of all authorities ......In fact, philosophy is the understanding and the explanation of all things.......

"When we read with attention the poetical and philosophical monuments... of India,... we discover there so many truths, and truths so profound, and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before that of the East, and to see in this

cradle of the human race the native land of the highest philosophy [1]

The Vedânta, which is poetry, religion, and philosophy all in one, and which is sometimes called Pantheism, Theosophy, Psychology, Metaphysics, and is the knowledge of the infinite Wisdom and the unchanging and eternal Righteousness, proclaims to all ages and countries the vast treasures of most vitally essential and sublime truths and thoughts, which, if rightly understood, lead to the highest goal—the *Summum Bonum*—the supreme good

The Vedânta is judged to be the highest and best philosophy and metaphysics, not only by the thinkers of India, who are called a 'Nation of philosophers', but also by those competent philosophers of Europe and America, who have studied it

The great German philosopher, Schopenhauer, proclaims —" From every sentence (of the Upanishads or Vedânta) deep, original, and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit In the whole world there is no study so beneficial and so elevating as that of the Upanishads (the Vedânta) (They) are products of the highest wisdom It is destined sooner or later to become the faith of the people "

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1 *The History of Modern Philosophy* by M Victor Cousin — the greatest among the historians of philosophy in France about whose work it is observed that— "Whoever wishes to make himself acquainted with Eclecticism which is fast becoming the dominant philosophy of the Nineteenth Century will do well to study this production of its founder and ablest teacher"—Vol 1 pp 22 23 24 25 32

Dr. Max Müller says:— "If these words of Schopenhauer's required any endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions."[1]

Mr. G. H. Lewis, in his *Biographical History of Philosophy* says:—"In some way or other, Pantheism seems to result from every Philosophy of Religion, if the consequences be rigorously carried out; but Germany, above all European countries, has, both in feeling and speculation, the most constantly reproduced it. *Her poets, her artists, her musicians,* and her thinkers, have been more or less pantheists.... It may be recognized in the clear Göthe no less than in the mystical Novalis." p. 602.

Dr. Paul Deussen, a German professor of philosophy, observes in his work *The Elements of Metaphysics:*—

"The Vedânta is, now as in the ancient *time,* living in the mind and heart of every thoughtful Hindu.........This fact may be for poor India in so many misfortunes a great consolation; for the eternal interests are higher than the temporary; and the system of the Vedânta, as founded on the Upanishads and Vedânta-sûtras and accomplished by Çankara's commentaries on them,–equal in rank to Plato and Kant-is one of the most valuable products of the genius of mankind in its search for the eternal truth–as I propose to show now by a short sketch of Çankara's Advaita and comparison of its principal

1. *Three Lectures on the Vedânta Philosophy* by Dr. Max Muller, p. 8.

Bliss, a complete cessation of (संसार) *Samsâra* or transmigratory life as well as its cause (अविद्या the Nescience). This accrues from that religion which consists in a steady devotion to the knowledge of the (आत्मन्) Self......The (प्रवृत्तिलक्षण-धर्म) Religion of Works which is a means of attaining worldly prosperity is also enjoined on all.........Though it is a means of attaining to the condition of the Devas and the like, still when (disinterestedly) practised in complete devotion to the Lord, without regard to the (immediate) results (or rewards,) it conduces to purity of the mind. The man whose mind is pure is competent to tread the path of knowledge, and to him comes (ज्ञान) Knowledge; and thus (indirectly) the Religion of Works forms also a means to (निःश्रेयस) salvation (or the supreme bliss.)......The Gítá S'ástra specially expounds this two-fold Religion, whose aim is the Supreme Bliss. It also expounds the nature of the Supreme Being and Reality known as the Para-Brahman which forms the subject of the discourse....A knowledge of its teaching leads to the realization of all human aspirations (समस्तपुरुषार्थ)."

A great preparation is necessary for the attainment of this (परमपुरुषार्थ) *Summum Bonum*, viz., the fulfilment of the duties incumbent on a house-holder—a good citizen; the subduing of his passions; the development of a wide, large, penetrating, pure, and lofty intellect; all energies to be concentrated on the accumulation of true knowledge, &c.

Among the noble personages who, asking themselves 'What shall it profit a man, if he shall gain the whole world and lose his own soul?', have accomplished the highest purpose of their life, Çankara is

regarded as a paragon. He serves as an ideal and a model for mankind inasmuch as he nobly enshrines and reflects the goodness, the greatness, the glory, the beauty of God, the highest Self.

> "Through such Souls alone
> God, stooping, shows sufficient of His light
> For us in the dark to rise by."
>
> BROWNING.

Çankara is one of the most revered names in the world's Pantheon, who gave a new impulse to the human mind, and left, as an inheritance to mankind, the grand example of a noble and heroic life devoted to Truth and Knowledge. His exalted virtues were luminous, and surrounded with the halo of imperishable glory.

Çankara's sublime writings are full of suggestive thoughts and wisdom. As we read them again from *time to time they seem every time like new books:* so little do we perceive at first all that is presupposed in them—the accumulated mould of thought and truth.

Çankara's exposition of the teaching of the Upanishads or the Vedânta philosophy, as given in his universally admired and admittedly best *commentary on the Vedânta Sûtras,* contains the inexhaustible germs of latent wealth. Every time his pages are turned they throw forth new seeds of knowledge or wisdom, new scintillations of thought, so teeming is the fertility, so impressive the fulness of his genius. *All philosophy* has been foreshadowed by his divine and prophetic intelligence. It is briefly summarised as follows:—

"Whatever is, is in reality one; there truly exists only one universal being called Brahman or Parmâtman, the highest Self. This being is of an absolutely homogeneous nature; it is pure "Being," or, which comes to the same, pure intelligence or thought (*Chaitanya, Jnâna*). Intelligence or thought is not to be predicated of Brahman as its attribute. (गुण), but constitutes its substance (स्वरूप); Brahman is not a thinking being, but thought itself. It is absolutely destitute of qualities (निर्गुण); whatever qualities or attributes are conceivable, can only be denied of it.—But, if nothing exists but one absolutely simple being, whence the appearance of the world by which we see ourselves surrounded, and in which we ourselves exist as individual beings?—Brahman, the answer runs, is associated with a certain power called (माया, अविद्या) *Mâyâ* or *Avidyâ* to which the appearance of this entire world is due. This power cannot be called "being" (*Sat*), for being is only Brahman; nor can it be called 'non-being' (*asat*), in the strict sense, for it at any rate produces the appearance of this world. It is, in fact, a (सदसद्विलक्षण) principle of illusion; the undefinable cause owing to which there seems to exist a material world comprehending distinct individual existences......*Mâyâ* thus constitutes the (उपादान) *Upâdâna*, the material cause of the world; or......we may say that the material cause of the world is Brahman in so far as it (अधिष्ठान) is associated with *Mâyâ* (or *S'akti*). In this latter quality Brahman is more properly called *Is'vara*, the Lord.

"*Mâyâ*, under the guidance of the Lord, modifies itself by a progressive evolution into all the individ-

ual existences (भेद,—*Bheda*), distinguished by special (नामरूप) names and forms, of which the world consists; from it there spring in due succession the different material elements and the whole bodily apparatus belonging to sentient beings. In all those apparently individual forms of existence the one indivisible Brahman is present, but, owing to the particular adjuncts (उपाधि) into which *Mâyâ* has specialized itself, it appears to be broken up—it is broken up, as it were—into a multiplicity of intellectual or sentient principles, the so called *Jîvas* (individual or personal souls). What is real in each *Jîva* is only the universal Brahman itself; the whole aggregate of individualising bodily organs and mental functions, which in our ordinary experience separate and distinguish one *Jîva* from another, is the offspring of *Mâyâ* and as such unreal.

" The phenomenal world or world of ordinary experience (*Vyavahâra*) thus consists of a number of individual souls engaged in specific cognitions, volitions, and so on, and of the external material objects with which those cognitions and volitions are concerned. Neither the specific cognitions nor their objects are real in the true sense of the word, for both are altogether due to *Mâyâ*.........

"The non-enlightened soul is unable to look through and beyond *Mâyâ*, which, like a veil, hides from it its true nature. *Instead of recognising itself to be* Brahman, it blindly identifies itself with its adjuncts (*Upâdhi*), the fictitious offspring of *Mâyâ*, and thus looks for its true Self in the body, the sense-organs, and the internal organ (*Manas*), *i. e.* the organ of specific cognition. The soul, which in reality is pure

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ual existences (भेद,—*Bheda*), distinguished by special (नामरूप) names and forms, of which the world consists; from it there spring in due succession the different material elements and the whole bodily apparatus belonging to sentient beings. In all those apparently individual forms of existence the one indivisible Brahman is present, but, owing to the particular adjuncts (उपाधि) into which *Mâyâ* has specialized itself, it appears to be broken up—it is broken up, as it were—into a multiplicity of intellectual or sentient principles, the so called *Jîvas* (individual or personal souls). What is real in each *Jîva* is only the universal Brahman itself; the whole aggregate of individualising bodily organs and mental functions, which in our ordinary experience separate and distinguish one *Jîva* from another, is the offspring of *Mâyâ* and as such unreal.

"The phenomenal world or world of ordinary experience (*Vyavahâra*) thus consists of a number of individual souls engaged in specific cognitions, volitions, and so on, and of the external material objects with which those cognitions and volitions the root and [illegible] Neither the specific cognitions nor thought.' It is, [illegible] the true sense of the word, happiest moments of the happiest and [illegible] While general ideas are powerful, while abstrac[illegible] are necessary, while mankind are apt to crave after perfection, and ideals have an acknowledged value, so long the Vedânta philosophy is sure to continue. All philosophic truth is the Vedânta rightly divined;

1. See *The Sacred Books of the East* Vol. XXXIV. *The Vedânta Sûtra with S'ankara's Commentary*. Translated by Dr. G. Thibaut, Introduction, p. xxiv.

and all good, philanthropic, philosophic truth-seekers in their best moments are unconscious Vedântins.

It is, therefore, justly remarked that a genuine liking for the Vedânta philosophy may be reckoned the touch-stone of a thinker's capacity for understanding sublime philosophical thoughts.

A hymn from Goethe's Procemium to *Gott und Welt* is quoted below in proof of the above remark. It conveys 'something of the burning faith which animated that extraordinary prophet of the scientific creed'. 'It expresses', Prof. Tyndal observes while quoting it in his Essays, 'the religion to which Science can ally itself.'

"To Him, who from eternity, self-stirred,
Himself hath made by His creative word!
To Him, Supreme, who causeth faith to be,
Trust, love, hope, power, and endless energy!
To Him, who, seek to name Him as we will,
Unknown, within Himself abideth still!
Strain ear and eye, till sight and sense be dim;
Thou'lt find but faint similitudes of Him:
Yea, and thy spirit in her flight of flame,
Still strives to gauge the symbol and the name.
Charmed and compelled, thou climb'st from height to height,
And round thy path the world shines wondrous bright;
Time, space, and size, and distance cease to be,
And every step is fresh infinity.
What were the God who sat outside to scan
The spheres that 'neath His finger circling ran?'
God dwells within and moves the world and moulds,
Himself and Nature in one form enfolds;
Thus all that lives in Him, and breathes, and is,
Shall ne'er His puissance, ne'er His spirit miss.

The soul of man too is an universe,
Whence follows it that race with race concurs
In naming all it knows of good and true
God—yea its own God, and with homage due,
Surrenders to His sway both earth and heaven,
Fears Him and loves where place for love is
given

It may be observed by students of philosophy how most of the ideas contained in the above noble hymn approximate to the transcendental doctrines of the Vedânta, though they are arrived at from a different point of view, by a representative writer and thinker of a school of the scientific creed which conceives philosophy to be 'the knowledge of things divine and human, the science of principles, the science of sciences, the attainment of truth by the way of reason, or the systematisation of the conceptions furnished by science' It is hoped that Vedânta ideas will gain for the student in distinctness by being presented as above under different forms of expression, and that the so-called obscurities and perplexities of some of the ideas will be found to exist nowhere but in the misapprehension of uninitiated readers

We shall see as we proceed that the main object of the Çankara Vedânta is the reconciliation of religion with philosophy and of philosophy with religion. It delights to turn all things to the glory of God, for 'Heaven hides nothing from its view' It sees in the glass of temporal things, the phenomenal world, the image of the Divine, just as we see in the water the image of the sun It maps out the whole realm of Knowledge (ज्ञान) in ordered beauty,

and 'justifies the ways of God to man.' Dr. Newman says that 'real religion is founded on a true perception of the *relation* of the soul to God and of God to the soul'. The be all and end all of true religion is said to be to re-unite the bond or relation between the Divine and the Human, which was severed by Nescience prevailing in the world. Lord Bacon[1] observes that—"In philosophy the contemplations of man do either penetrate unto God, or are circumferred to nature, or are reflected or reverted upon himself." The object matter of philosophy may be distinguished as God, or Nature, or Man. True philosophy seeks to bring their multiplicity to something like the unity underlying them all, and to remedy all ills arising from difference.

Thus, in both, religion and philosophy, the salient points are what a well-known maxim of the Vedânta declares, viz, (जीव), (जगत्), (परमात्मा)—the soul, the universe, and God.

The Çankara Vedânta teaches the knowledge of the highest degree of generality, complete unified knowledge of the Highest Self, the Universe, and the Self, and restores the relation of God and the

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1 The *Advancement of Learning*, Book II V 2 See also Bacon's Novum Organum—*Advancement of Learning*, Bk. III Ch I (*Bohn's Philosophical Library*)

"Philosophy has three objects, viz, God, nature, and man, as also three kinds of rays—for nature strikes the human intellect with a direct ray, God with a refracted ray, from the inequality of the medium betwixt the Creator and the creatures, and man, as exhibited to himself, with a refracted ray, whence it is proper to divide philosophy into the doctrine of the Deity, the doctrine of nature, and the doctrine of man"

Self, and thus enables us to find heaven on earth by discovering Çiva (शिव-God) in Jîva-(जीव-man) and man in God; or in the words of the fourth Gospel:—"As Thou, Father, art in me, and I in Thee, that they also may be one in us (St. John, XVII, 21). The glory which Thou gavest me, I have given them; that they may be one, even as we are one" (St. John, XVII. 22). The Vedânta is principally occupied with the thought of the ascent of the human soul, Self. It leaves it to material and scientific knowledge to discover and make known the things, such as the creation of the world, and similar topics–the origin and descent of species–protoplasm, sperms, germs, heredity, the influence of environment, 'natural selection or the survival of the fittest in the universal struggle for existence,......to which we owe the extinction, preservation, and distribution of organic forms on the earth' of which that knowledge thinks it has given in the above method an explanation, though the appearance both of the forms that conquer and of those that perish still remains a secret.

The province of the Vedânta philosophy is higher. It purposes to reveal the Lord, the cause of the world, and the oneness of God, man, and the universe.[1]

It is evident to the thoughtful that all nature is working its way onward and upward to full self by the uplifting power—the Self—inherent in it. The 'full self' is knowledge (ज्ञान), which it reaches in man, and through which alone it attains to salvation. To *know* higher we must *be* higher. The Vedânta raises

1. Brahma Sûtra, I, 4–14.

its appreciative disciples to a height from which the social and political life seems dwindling away into mere phantoms. They learn to grasp the inner soul rather than external environment. They see much which is unseen to others, and find all that truth concerning the Divine,—man's Self and the Highest Self,—which has, in one form or other, fascinated the enlightened of all times and countries.

On the Vedânta philosophy a vast literature, containing thousands of volumes, has been created, and much more still will continue to be created. A study of this literature permanently enlarges the intellectual horizon of whoever approaches it.

The Leading Ideas of the Vedânta Philosophy.

Here only the quintessence of this system can be touched upon. An ancient sage gives it in a couplet as follows:—

of the sublime Vedânta philosophy is constructed, viz., (1) Brahman (the highest Self), (2) *Mâyâ* (universe-projecting-connecting link), and (*Mâyâ*-produced) *Jagat* (the world), and (3) *Jiva* (the individual Self).

Modern philosophical inquiry has led to conclusions identical not only in the spirit but with the letter of the Vedânta Philosophy as will be seen from the following passage:—

"Having thus reduced all the varieties of the *ego* to an unconditional unity, viz., soul, and having also reduced all the varieties of the *non-ego* to an unconditional unity, viz., the world, our task would seem completed; yet on looking deeper, we find that these two ideas presuppose a third—a unity still higher, the source of both the world and of the *ego*—viz., God.

"God (Brahman), the soul (Jîva), and the world (Jagat) are therefore the three ideas of reason, the laws of its operation, the *pure forms* of its existence. They are to it what space and time are to sensibility, and what the categories are to understanding."[1]

After reducing multiplicity to trinity, as above, the Vedânta again reduces the trinity to unity. It declares that there is in reality only one without a second, Brahman.

To this the conclusion of modern philosophers bears a remarkable similarity, as will appear from the following:—

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1 Lewes' *Biographical History of Philosophy, Kant's Psychology* p 557.

"*Fichte said that the Non-Ego was created by the Ego.* Schelling said that the two were equally real, and that both were identified in the Absolute."[1]

Brahman is All in All; whatever is, is Brahman. It appears through its association with Mâyâ, as it were, all difference and plurality, such as the universe and the souls, just as in the mirage the sun's refracted rays appear like a lake, &c. Or, as clouds hiding the rays of the sun show themselves in various colours and forms by the light of the very sun, so the *Mâyâ*-cloud hiding Brahman from the common sight, shows *itself under innumerable names and various* forms of the world and souls. But behind her appearances there is nothing but Brahman. As by knowing the source we know all that proceeds from it, so by knowing Brahman and *Mâyâ* one is enabled to know all that is necessary to know about the world and souls.

certain method of its own is to be followed, just as in science, which in each of its branches, has its own method. To acquire a knowledge of Chemistry one must go to the laboratory, take different substances, mix them up, compound them, experiment with them, and a result is known

For the Vedanta knowledge one has to do several things He has to do good to the world by thought, word, and action, and to purify his (अन्त करण) internal-sense organ or mind, which then is to be illumined by higher knowledge. When its powers are concentrated, by true knowledge, or by meditation, into one focus, the true light is brought forward With this light he can see his own divine Self which is *Sat chit-ânanda*, Existence, Intelligence, and Beatitude, immortal and perfect, and his gross part of *Mâyâ* disappears The aim and end of science is to find a unit —that One out of which all these manifold phenomena are being manufactured,—the One Real appearing as many The Vedanta convincingly demonstrates that One to be Brahman It teaches us how to observe facts, and how, then, to generalise and draw our conclusions

Brahman (ब्रह्मन्).

The Vedanta doctrine is divided into three chief parts (1) Theology, the doctrine of Brahman, God, or of the philosophical principle, (2) Kosmology, the doctrine of Mayâ, Jagat, the universe, (3) Psychology, the doctrine of Jîva, the soul [1] This *Triputi*, trinity,

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1 See The *Panchadasi* Chitra Dipa vi 1? Compare the Christian Trinity —God the Father and the One Absolute, Jesus Christ and the First Intelligence or Universal Mind and the Holy Spirit and the World Soul (Jules Simon, 1/308)

is to be clearly understood in order to reduce it eventually to the Absolute One, Brahman, i. e. to acquire a knowledge of the Unity, the essence and first principle of all.

Though it is impossible to adequately describe the true nature (स्वरूप) of Brahman, attempts have been made to adumbrate It by innumerable words and phrases, by the varieties of expressions and illustrations, by allegories and anecdotes, some of which it is supposed are sure to remove the veil of Nescience from our mind, and the effulgent glory of Brahman is then cognized everywhere.

With a view to facilitate the apprehension of Brahman, a popular maxim of 'the bough and the moon' called '*S'âkhâ-Chandra-Nyâya*'[1] is resorted to in the Vedânta. By means of this and many other devices the extremely subtle and incomprehensible Brahman is indicated.

In Çankara's *Bhâshya* of the Chhândogya Upanishad (VIII, 12) it is observed that 'when one who wishes to show to some one the thin crescent of the new moon on the second day, first shows (the branch of) the tree in the front of the moon, saying: 'Just look here, there is the moon;' then he points

1 Nyâya is an a inference from a familiar instance It is considered fortunate, and consequently is very usual in this country, to see the new moon on the 2nd day, when the crescent is very thin One who has seen it first is asked to point it out to others He then makes them face the West, then direct their attention to a tree and then to its bough, near which she appears, though considerably distant from it This contrivance is used when the position of an object, though at a very great distance, is fixed by that of another object, to which it appears to be contiguous

to another higher object, then still another, such as the top of a hill, which may be nearer to the moon.' Going on in this manner, he is enabled at last to point out the very distant and subtle crescent to the other. In the same manner a good and competent teacher guides his pupil, and by one or another method indicates Brahman to him.

The Vedânta now contains the true knowledge of Brahman, the one unknowable and unnamable God, the Supreme Being, the Absolute, the Greatest, the Beyond; and is chiefly occupied with the highest conceptions possible of Him, or rather of It. It makes It intelligible to all whose minds are happily developed enough to understand It. The Vedânta proves It to be (एक) the One only, without a second or the secondless. It shows It to be (सच्चिदानन्दस्वरूप) *i. e.* by nature and essence, It is (1) Existence or Pure Entity, (2) Knowledge or Pure Thought, and (3) Joy, Pure Felicity or Perfect Bliss, which three, however, are only one,—The existence-thought-joy. Therein It is demonstrated to be (परमात्मन्) the Highest Self, the Supreme Ego, the Perfect Self of the Universe, and very much more; the Supremely Divine Soul, Essence, or Spirit.

The Vedânta establishes that It is the Absolute Reality underlying the phenomenal universe—visible and invisible; that It is the Invisible behind the visible; that it permeates the Universe within and without, abiding for ever in all, unchangeable; that It is the Infinite within the finite; that It is the root through Mâyâ, and the ultimate happy end through knowledge, of all created things, and yet independent of creation and above the act of cre-

ation; and that It only is the substance, Universe (सृष्टि) is merely a modality or shadow.

This position is beautifully illustrated by adopting the विवर्तवाद् i. e. the Doctrine of Manifestation.[1]

In this *Vivarta* (turning away, illusory emanation) doctrine, there is always something on which *Vivarta* is at work. And that something is Brahman. According to the Vedânta the Universe (सृष्टि) is not creation but Emanation and Evolution, or rather *Vivarta* (विवर्त), that is to say, Brahman is not the material cause but only the substratum, the illusory material cause of the universe, which is superimposed on It. Brahman, being unchangeable, remains always the same, but through Nescience we cannot see It in Its true nature, but mistake It for the universe, just as one through darkness, mistakes a rope for a snake, but the rope remains all the time what it is. There would be no snake without the rope, and there would be no universe without Brahman; and yet the rope does not become the snake, nor does Brahman, the Universe; they only appear so. It is only the darkness which makes us see the snake superimposed on the rope, and frightens us and determines our actions. Analogously, it is only our subjective Nescience (अविद्या) which makes us see the phenomenal Universe which is super-imposed on

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1. "The Doctrine of Manifestation is exemplified by the appearance of the mirage in the refracted rays of the sun, or by the reflection of the sun itself in the waters, to show that the fundamental Substance remains unchanged, though it seems to wear a different aspect, which is unreal in itself, but evidences a reality sustaining it."

Brahman But all along, the rope and the snake as well as Brahman and the Universe are one

When the universe is said to be Brahman, it is meant that the reality of the universe is not its own, but Brahman's, or in the language of European Monists (who hold the doctrine of Absolute identity,) 'mind and matter are only phenomenal modifications of the same common substance' (Brahman)

This (विवर्तवाद) doctrine is properly understood only by the advanced Vedântist, possessing deeper knowledge which enables him to reconcile seeming contradictions and explain paradoxes

Thus the Vedânta tries to describe the indescribable Brahman or Paramâtman, the Highest Self, by lavishing innumerable epithets—adopted and coined—exhausting the whole vocabulary of human speech, but remains unsatisfied at finding that no word could adequately express what It is

The most ardent desire which the Vedântins felt to adumbrate Brahman's greatness made them try positive, constructive, affirmative, negative, interrogative and all sorts of methods

They find, however, that it is impossible for the finite human intellect to predicate anything worthy of the Infinite, that whatever attributes are conceivable can only be denied of It They, therefore, try the method of *Neti, Neti*,[1] not so, not so This negatives the cosmic plurality fictitiously superimposed on Brahman, leaving It untouched, and implies that different from everything else there exists the 'non negatived' Brahman

1 See *Brahma Sûtra* Adhyaya III 2 22

Thus they proceed by the method of negation leading to abstraction, and end in keeping silence and 'becoming quite still,' thereby intimating that It being unshadowable in words could be apprehended, like necessary truths, but cannot be adequately expressed in words, as It transcends all speech and thought They observe —'From Brahman all speech with the mind turns away unable to reach It'[1] Or as a great theosophist expresses —'The one, from which all proceeds in which all exists, and to which all must return As to that all words are idle, all thoughts impossible, all speculations useless, by us the manifested and conditioned the unmanifested, unconditioned, can not be known" Overpowering is Its grandness—so grand that it overwhelmed their powerful intellect and convinced them that the incomprehensible immense grandeur could not be even partially expressed, though internally understood and felt in happy moments by the learned, awakened devoted, and enlightened

"He who knows Para Brahman, the Highest Self, attains the highest beatitude,' proclaims Taittiriya Upanishad But this highest aim cannot be achieved by all, as it requires the highest preparations and superior intelligence A middle and more practical course is, therefore, devised for the benefit of the majority

Two forms are attributed to Brahman for easy apprehension —(निर्गुणब्रह्म) the unqualified Brahman, and (सगुणब्रह्म) the qualified Brahman The first is infinite and free from all conditions It transcends all

1 See *Taittiriya Upanishad* 11 4

attributes, and is the object of knowledge for the enlightened few.

(ईश्वर) Îs'vara, the Lord.

Its infinitesimal part becomes (सगुणब्रह्म) the qualified Brahman, through Its association with the unreal principle of Mâyâ. It is then called *Îs'vara*, the Lord. Being thus qualified through reflection into Mâyâ, the root of the multiformity of evolutions of name and form of the universe, the Lord is its Creator, Preserver, and Ruler. He is then conceived to be omnipresent and omniscient, eternal, greater than the sky, greater than the ether, &c. He provides for the creation, the subsistence and the absorption of the world; knows all the differences of place and time; and distributes the threefold fruits of action, viz., pain, pleasure, and a mixture of the two. Though He is the giver of the fruits (फलदाता) He is not open to be taxed with (वैषम्यनैर्घृण्य) partiality and cruelty, because He gives them according to the merit and demerit of the actions of the agents, the souls.[1] The circumstance of creation being unequal (the inequality of destiny) is due to the merit and demerit of the living creatures created, and is not a fault for which the Lord is to blame. The position of the Lord is to be looked on as analogous to that of *Parjanya*, the Giver of rain. For as *Parjanya* is the common cause of the production of rice, barley, &c., while the difference between the various species is due to the various potentialities lying hidden in the respective seeds, so the Lord is the common cause of

1. See the *Brahma-Sûtras*, III,2, 39-41, and II, 1, 34.

the creation of gods, men &c., while the differences between these classes of beings are due to the different merit belonging to the individual souls. Hence, the Lord cannot be reproached with inequality of dispensation and cruelty. Or, in other words, the Lord of the universe is not the author of evil, but simply superintends the universal working of cause and effect. What rain is in the vegetable world, the Lord, *Îs'vara* is in the moral world and in the whole creation. Works, good or evil, done by man, grow and bear good or evil fruit under the discriminating influence of the omnipotent and omniscient Lord.

But it must be remembered that the so-called *Îs'vara*, the qualified Brahman, and *Nirguna*, the unqualified Brahman, is substantially the same. There is and there could be, in reality, one Brahman only, and not two. For all practical purposes, and specially for worship, the *Îs'vara* or the qualified form of Brahman is allowed; because in worship the ordinary human intellect requires a qualified and objective form of God.

The above method was naturally suggested to the religio-philosophic teachers of India from the first. They thought that as the food of a child and that of a man, or as mathematical books for a beginner and for an advanced student, cannot be and ought not to be the same, so the religious ideas of the non-enlightened must differ from those of the enlightened.

Those who, without the necessary training, try to uplift the veil of the highest truth through idle curiosity, are unable to stand its glare, and mistake and

misunderstand it This led to the wise method of the two forms of the one Brahman

The very organisation of the human intellect—which is bound once for ever to its innate forms of perception, space (देश), time (काल), and causality (निमित्त)—excludes unenlightened men from a knowledge of the spaceless and timeless Brahman, God But to the enlightened Its knowledge is attainable, for It is not far from us Brahman is in ourselves, as our own metaphysical entity, for it is part of Its nature as being omnipresent that It is present in every one And on our withdrawing ourselves from the outside apparent world and returning to the substratum of our own nature we come to Brahman, the Highest Self, by absorption into It (स्वरूपानुसन्धान) when subject and object coincide in the Self of the soul

> For more than once when I
> Sat all alone revolving in myself
> The word that is the symbol of myself
> The mortal limit of the Self was loosed
> And passed into the Nameless as a cloud
> Melts into Heaven. I touched my limbs—the limbs
> Were strange not mine—and yet no shade of doubt
> But utter clearness and thro loss of Self
> The gain of such large life as matched with ours
> Were Sun to spark—unshadowable in words
> Themselves but shows of a shadow world
>
> Tennyson *The Ancient Sage*

Brahman is always subjective, and therefore It cannot be known in the same way as all other objects are known, but only as a knower knows that he is and that he knows

We see a wondrous universe peopled with wondrous beings, yet none of these beings exists by itself, but through another; they are not the authors of their own existence; they do not rest upon their own reality, but on a greater Reality, Substance, (अधिष्ठान) Brahman, which is standing under all phenomena, supporting them and giving them reality.

It is called absolute Existence, *Sat* (सत्). From It all individual concrete existences arise. All that exists, exists in and by *Sat*. It is the fountain of life. The inconceivable variety of phenomena resolves itself into the unity of *Sat*.

A few passages of special importance from the Upanishads, the Brahma-Sûtras,[1] the Bhagvad-Gîtâ, and Çankarâchârya's works are given below, in order to help the reader approximately to understand and realize the incomprehensible Highest Brahman, whose cognition constitutes the task of the Vedânta-philosophy and is the only road to final release.

The Vedânta conceives that the Ŝrutis, like a very kind mother, while disclosing simple and gracious truths, use a variety of expressions, fascinating illustrations and pregnant similes and metaphors adapted to our human understanding, to make clearer and more intelligible the fundamental ideas about Brahman, Mâyâ, the universe, and the soul. They are very interesting and valuable in our search after truth. But the Vedânta asks us at the same time to remember that in its poetical language an illustra-

[1] The Brahma-Sûtras are also known by the names of the Vedânta-Sûtras, Vyâsa-Sûtras, Uttara Mîmânsâ Sûtras, Shârîraka Mîmânsâ Sûtras.

tive simile is meant to illustrate *one* point only, not all. Whenever two things are compared, they are so compared only with reference to some particular point they have in common. No entire equality of the two can ever be demonstrated; indeed, if it could be demonstrated, there would be an end of that particular relation which gives rise to the comparison. (Br. S III. 2. 21).

Upanishads on Brahman, Sat-Chit-Ânanda

'Brahman is true Being, Knowledge, without end (infinite)" (*Taittirîya Up II*, 1) 'Brahman is knowledge and bliss' (*Brihadâranyaka Up III*, 9, 28) "The infinite (Bhûman) is bliss ... the infinite alone is bliss ...... The infinite is immortal. It rests in its own greatness' (*Chhândogya Up VII*, 23, 24) "Brahman is Bliss From Bliss these things are born, by Bliss when born, they live, into Bliss they enter at their death.' (*Taitt Up. III*, 6) "There is no likeness of him whose (Brahman's) name is great glory" (*Vâjasneyi Samhitâ XXXII*, 3) He is the one God, hidden in all beings, all pervading, the self within all beings watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities.' (*Śvetâs'vatara Up VI*, 11) "Brahman alone is all this.' (*Mundaka Up II*, 2, 11) 'The Self is all this." (*Chhando Up VII*, 25, 2) "In it (Brahman) there is no diversity" (*Brih. Up IV*, 4, 19) "He to whom there is nothing superior, from whom there is nothing different' (*Śvet. Up III*, 9) "He is all substance every where, the Self of all, the source of all, that in which every thing is absorbed, that the sages know as Brahman" (*Śvet Up III*, 17) "As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus, indeed, has

that Self (Brahman) neither inside nor outside, but is altogether a mass of knowledge.'[1] (*Brih Up IV*, 5, 13). "Grasping without hands, hasting without feet, He sees without eyes He hears without ears. He knows what can be known but no one knows Him, they call Him the first, the great person." (*Ŝvet Up III*, 19) 'Brahman is without sound, without touch, without decay.' (*Katha Up I*, 3, 15) "That within which forms and names are, that is Brahman' (*Chhândo Up. VIII*, 14, 1) "That heavenly Person is without body, He is both without and within, not produced." (*Mund Up II* 1, 2) 'That Brahman is without cause, and without effect, without any thing inside or outside this Self is Brahman, omnipresent and omniscient.' (*Brih Up* II, 5 19) 'It (Brahman) is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, and the eye of the eye . The eye does not go thither, nor speech, nor mind. .... It is different from the known, It is also above the unknown thus we have heard from those of old, who taught us this (*Talavakâra or Kena Up I*, 2, 4) The pupil says —'I do not think I know It (Brahman) well, nor do I know that I do not know It.[2] He among us who knows this, he knows It nor does he know that he does not

1 That means —'That Self has neither inside nor outside any characteristic form but intelligence, simple non-differentiated intelligence constitutes its nature' Sankara.

2 That is to say —'We cannot know Brahman, as we know other objects by referring them to a class and pointing out their differences But, on the other hand, we do not know that we know It (Brahman) not, *i e* no one can assert that we know It not, for we want Brahman in order to know anything He, therefore, who knows this double peculiarity of the knowledge of Brahman, knows Brahman as much as It can be known' Ŝankara.

This is a true sign of the philosophic spirit of the seeker after truth Cp the reply of Socrates when he was declared to be the wisest man in Greece by the Delphic Oracle. He observed —"Because I know that I know nothing" Also Spencer's conclusion:—"The God, that we know, is not, but the God, that we know not, is"

know It .....It is thought to be known (as if) by awakening, and (then) we obtain immortality indeed By the Self we obtain strength, by knowledge we obtain immortality If a man know this here, that is the true (end of life)" (*Ken* or *Tal Up II*, 2, 5) "As the one fire, after it has entered the world, though one, becomes like unto every form which it takes (like unto whatever form it burns), thus the one Self within all things becomes different, according to whatever it enters, but it exists also without (*Katha Up*, *Valli V*, 9) "As the sun, (by its light) the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without" (*Katha Up*, *Valli V*. 11) "There is one ruler, the self within all things, who makes the one form manifold. The wise who perceive him within their Self or soul, to them belongs eternal happiness not to others."[1] (*Katha Up*, *Valli V* 12) "The higher knowledge is this by which the indestructible is apprehended That which cannot be seen nor seized, which is without origin and qualities, without eyes and ears, without hands and feet, the eternal, all pervading, omnipresent, infinitesimal (सुसूक्ष्म), that which is imperishable that It is which the wise regard as the source of all beings.' (*Mund Up* I, 1, 5 6)

The Brahma Sûtras on Brahman, Sat Chit Ânanda.

The nature (स्वरूप) of Brahman is (सच्चिदानन्द) *Sat Chit-Ânanda.*

The Brahma-Sûtra (Adhyâya I, Pâda I, Sûtra 2), declares:—"(Brahman is that) from which the origin (subsistence, and dissolution) of this (world proceeds)"

The full sense of this Sûtra, as explained by Çankara, is 'That omniscient, omnipotent Cause

1 Here, to perceive Him, the immortal soul or Self, means, that He is imaged by the (pure and steady) heart, by wisdom, by (the enlightened) mind

from which proceed the origin, subsistence, and dissolution of this world—which world is differentiated by names and forms, contains many agents and enjoyers, is the abode of the fruits of actions, these fruits have their definite places, times, and causes, and the nature of whose arrangement cannot even be conceived by the mind,—that cause is Brahman.' This and some other Sûtras treat of *Sat*, Existence.

"And (scripture) declares (Brahman) to consist of that (*i. e.* intelligence)." (*Br. S. III*, 2, 16).

The meaning of this Sûtra is that; 'Brahman consists of intelligence (*Chaitanya, Chit*), is devoid of any other characteristic, and is altogether without difference.'

"For this very reason (there are applied to Brahman) comparisons such as that of the images of the sun and the like." (*Br. S. III*, 2, 18.)

That means:—'Because Brahman is of the nature of intelligence, devoid of all difference, transcending speech and mind, to be described only by denying of It all other characteristics, therefore the *Moksha Ŝâstras* compare It to the images of the sun reflected into water and the like; meaning thereby that all difference in Brahman is unreal, only due to Its limiting conditions.' This and some other Sûtras treat of *Chit*, Knowledge.

"Bliss and other (qualities) as belonging to the subject of the qualities (have to be attributed to Brahman everywhere)." (*Br. S. III*, 3, 11).

The sense of this Sûtra is:—'Those scriptural texts which aim at intimating the characteristics of Brahman separately ascribe to It various qualities, such

as having bliss *Ânanda* for Its nature, being one mass of knowledge, being omnipresent, being the Self of all and so on. This and some other Sûtras treat of *Ânanda*, Bliss, and suggest that other attributes set forth for the purpose of teaching the true nature of Brahman may be viewed as belonging to Brahman.'

'Brahman being all knowing, all-powerful, and possessing the great power of Mâyâ,—on that account this our system founded on the Upanishads, is not open to any objection.'

(Çankara's *Commentary Br. S. II*, 1, 37.)

"Consisting of bliss (*Ânandamaya* is the Highest Self) on account of the repetition (of the word 'bliss'), as denoting the Highest Self." (*Br. S. I*, 1, 12.)

This means, 'that as the word 'bliss' is repeatedly used (in the Sruti) with reference to Brahman...... and because the Highest Self is declared to be the cause of bliss, It is through and through bliss.'

'He who causes bliss must himself abound in bliss; just as we infer in ordinary life, that a man who enriches others must himself possess abundant wealth' (Çankara's *Com. Br. S. I*, 1, 14.)

The Bhagvad Gitâ[1] on Brahman.

"समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥"

भगवद्गीता अ० १३, २७

1. *The Song Celestial* or *The Teachings* of Crishna about whom M. E Schure, in his article in the *Revue des deux Mondes*, in 1888 says —"The idea that infinite God, truth, beauty, and goodness are revealed in conscious man with a redemptive power which regains the sublimities of divine existence by the force of love and sacrifice, that prolific idea appears for the first time in Crishna."

"The Lord of all things dwells
In ev'ry living being,
Not dying when it dies—
He who knows Him, is seeing"

"Brahman is the imperishable (अक्षर), the Supreme, that (Brahman) Itself is said to be *Adhyâtma* (अध्यात्म) that which dwells in the body. (*Bh. G. VIII*, 3.)

"I will proclaim that which is the object of knowledge, knowing which one reaches immortality; the Highest Brahman without either beginning or end, which cannot be said either to be or not to be. (XIII. 12).

"With hands and feet everywhere, with eyes and heads and mouths everywhere, with hearing everywhere, That (Brahman) remains pervading all. (XIII. 13).

"Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet enjoying qualities. (XIII. 14).

"Without and within all beings; unmoving and also moving; because subtle, That (Brahman) is incomprehensible; and near and far away is That. (XIII. 15).

"And undivided, yet remaining divided, as it were, in beings; supporter of beings is That (Brahman) which has to be known; devouring yet generating. (XIII. 16).

"The Light even of lights, That (Brahman) is said to be beyond darkness. Knowledge, the Knowable,

the God of knowledge, (It) is seated especially in the heart of every one. (XIII. 17).

The Bhagvad Gitâ[1] (XIII, 12-17).

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1 The *Bhagvad Gitâ* entitled in the English versions as 'The Divine Lay,' 'The Song Celestial,' 'The Lord's Song,' is translated into almost all ancient and modern classical languages of Europe,—in Greek by Galanos, in Latin by Lassen, in Italian by S Gatti, in French by Burnouf, in German by Lorinser In English there are many translations, severally, by Sir Charles Wilkins (published in 1785), Mr Cockburn Thomson, Mr Davies, Mr K T Telang (two translations—one in verse and other in prose), Sir Edwin Arnold, and Mrs Annie Besant Sir Edwin Arnold in his Sanscrita dedication says of this most noble and marvellous poem —

> 'So have I read this wonderful and spirit-thrilling speech,
> By Crishna and Prince Arjuna held, each to each,
> So have I to writ its wisdom here,—its hidden mystery,
> For England, O our India! as dear to me as She!"

He also declares in his preface —"In plain but noble language it enfolds a philosophical system which remains to this day the prevailing Brahmanic belief, blending as it does the doctrines of Kapila, Patanjali, and the Vedas So lofty are many of its declarations, so sublime its aspirations, so pure and tender its piety, that Schlegel, after his study of the poem, breaks forth into this outburst of delight and praise towards its unknown author The reverences of the great are due to the Brahman in his most sacred and holy work And foremost to thee, O most holy poet and off spring of the God head, whatever, in short, thou hast been called among mortals, O author of this song, whose oracular mind was wrapt in the Most High, Eternal, and Divine, with an inexpressible and unerring pleasure —to thee, foremost, I say, I offer my respectful salutations, and my constant adoration to the vestiges thou hast left' Lassen re echoes this splendid tribute, and indeed, so striking are some of the moralities here inculcated, and so close the parallelism—often times actually verbal—between its teachings and those of the New Testament that a controversy has arisen between Panditas and

S'ankara on Brahman (from his Âtmabodha).

"One should know that to be Brahman than the gain (साक्षात्कार the intuitional knowledge) of Which, there is no other gain (worth gaining), than the (highest) bliss of (experience of) Which, there is no other bliss (worth enjoying), than the knowledge of Which, there is no other knowledge (worth knowing) (54).

" One should know that to be Brahman after having seen Which there is no other (thing to be seen), after becoming Which there is no becoming again, (i e no re birth), having known Which there remains no other knowable. (55)

" One should know that to be Brahman Which is cross wise, above, below and complete, Which is Existence, Intelligence and Bliss, and secondless, end less, eternal, and one. (56)

Missionaries on the point whether the author borrowed from Christian sources, or the Evangelists and Apostles from him' (pp VII f)

Mrs Annie Besant states in her preface —" Among the price less teachings that may be found in the great Hindu poem of the *Mahâbhârata* there is none so rare and precious as this, " The Lord s Song Since it fell from the Divine lips of Ŝri Krishna on the field of battle, and stilled the surging emotions of his disciple and friend (Arjuna), how many troubled hearts has it quieted and strengthened, how many weary souls has it led to him! It is meant to lift the aspirant from the lower level of renunciation, where objects are renounced to the loftier heights, where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life That the spiritual man need not be a recluse, that union with the divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside us but within us—such is the central lesson of the Bhagvad Gita.'

prehension. They are the attempts of thought wishing to conceive and to convey information about Brahman, and adapting themselves to common notions.

Brahman and the simile of the Sun

Amongst many illustrative similes a most favourite one employed to indicate various views in connection with Brahman is that of the sun, the source of light. There being an analogy in all conclusions, similes and metaphors are considered very useful in order to make the meaning more clear. It is hardly necessary to remind the reader that in a comparison, the two things compared are similar only with reference to some particular points they have in common.

Brahman is one, and devoid of form and difference, but assumes, as it were, the name and form of limiting adjuncts with which It appears to enter into connection. For this reason It is compared to the images of the sun reflected in the water and the like, meaning thereby that all difference in Brahman is unreal, only due to Its limiting conditions. As the one luminous sun entering into relation with many different waters is himself rendered multiform by his limiting adjuncts, so also the one all-pervading Brahman of the universe appears multiplied. Thus Brahman is one and many at the same time. The reflected image dilates and contracts according to the surface of the water; it trembles when the water is agitated, it divides itself when the water is divided. It thus participates in all the attributes and conditions of the water; while the real sun remains all the time

"The whole system of Plotinus revolves round the idea of a threefold principle, trichotomy, or trinity, and of pure intuition. In these respects, it bears a remarkable similarity to the great Vedântic system of Indian Philosophy. Deity, Spirit, soul, body, macrocosmic (समष्टि) and *microcosmic* (व्यष्टि), (*i. e.* Brahman, *Jîva*, and *Jagat*) and the essential identity of the divine in man with the divine in the universe, —or of the *Jîvâtman* with the *Paramâtman*—are the main subjects of his system.

"Thus from the point of view of the great universe, we have the One Reality, or the Real, the One, the Good; this is the All-self of the *Upanishads*, Brahman, or *Paramâtman*.

"Plotinus bestows much labour on the problem of the Absolute, and reaches the only conclusion possible, *viz.*, that it is inexpressible."[1]

"There is but one infinite Substance, and that is God. Whatever is, is in God; and without Him nothing can be conceived. He is the universal Being of which all things are the manifestations. He is the sole Substance, everything else is a Mode; yet, without Substance, Mode cannot exist................. He is the cause of all things, and that immanently, but not transiently. He has two infinite attributes— Extension and Thought. Extension is visible Thought; and Thought is invisible Extension: they are the Objective and Subjective of which God is the Identity...............There may be many existing things, but only one existence; many forms, but only

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1. See *Select Works* of Plotinus, Preface p. xx, Bohn's Philosophical Library.

We see everywhere transformations, perishable and perishing; yet there must be something beneath, which is imperishable, immutable. And this is what the Vedânta calls Brâhman.

Socrates is reported to have said:—"That which imparts truth to the known, and the power of knowing to the knower, is what I would have you term the idea of good,[1] and that you will regard as the cause of science and of truth, as known by us; beautiful too, as are both truth and knowledge, you will be right in esteeming this other nature as more beautiful than either; and, as in the previous instance, light and sight may be truly said to be like the sun, and yet not to be the sun, so in this other sphere, science and truth may be deemed like the good, but not the good; the good has a place of honour yet higher.

"The sun is not only the author of visibility in all visible things, but of generation and nourishment and growth, though he himself is not a generation. In like manner the good may be said to be not only the author of knowledge in all things known, but of their being and essence, and yet the good (almost analogous to Brahman of the Vedânta) is not essence, but far exceeds essence in dignity and power.[2]"

"The whole system of Plotinus revolves round the idea of a threefold principle, trichotomy, or trinity, and of pure intuition. In these respects, it bears a remarkable similarity to the great Vedântic system of Indian Philosophy. Deity, Spirit, soul, body, macrocosmic (समष्टि) and microcosmic (व्यष्टि), (*i. e.* Brahman, *Jîva*, and *Jagat*) and the essential identity of the divine in man with the divine in the universe, —or of the *Jîvâtman* with the *Paramâtman*—are the main subjects of his system.

"Thus from the point of view of the great universe, we have the One Reality, or the Real, the One, the Good; this is the All-self of the *Upanishads*, Brahman, or *Paramâtman*.

"Plotinus bestows much labour on the problem of the Absolute, and reaches the only conclusion possible, *viz.*, that it is inexpressible."[1]

"There is but one infinite Substance, and that is God. Whatever is, is in God; and without Him nothing can be conceived. He is the universal Being of which all things are the manifestations. He is the sole Substance, everything else is a Mode; yet, without Substance, Mode cannot exist................ He is the cause of all things, and that immanently, but not transiently. He has two infinite attributes—Extension and Thought. Extension is visible Thought; and Thought is invisible Extension: they are the Objective and Subjective of which God is the Identity...............There may be many existing things, but only one existence; many forms, but only

1. See *Select Works* of Plotinus, Preface p. xx., Bohn's Philosophical Library.

one Substance. God is the 'idea immanens'—One and All."[1]

Modern Philosophy draws a distinction between the Unknowable and the Knowable. The sentiment of a First Cause, infinite and absolute, is the eternal and secure basis of all religion. This Unknowable is the Deity (almost Brahman of the Vedânta) whom under different names and forms, the votaries of all creeds ignorantly worship. When we turn to physical sciences every persistent impression made upon our consciousness reveals to us an external reality, a reaction, a resistance, and, consequently, a force. The indecomposable mode of consciousness is force... All forces are manifestations of the dynamic energy (Cp. *Mâyâ* or *S'akti* of the Vedânta, माया वा शक्ति) everywhere diffused, which co-ordinates the whole range of phenomena, past, present and future: an immanent and eternal energy, at once active and passive, subject to perpetual revolution, and maintaining all things in an ever-changing equilibrium. But what is this dynamic energy? We know not. Whether we analyse what passes within or without ourselves, its essence escapes us. The Power which the universe manifests to us is utterly inscrutable. (This is what the Vedânta calls माया *Mâyâ, S'akti.*) This theory is described as an attempt to find the solution of the problem of the universe in a sole law: the persistence of force under multiform transformations.' Physical forces, vital forces, mental forces, social forces are all only

1. See Lewes' *Biographical History of Philosophy.* New Ed; p. 430.

different manifestations of the self-same Force (*Mâyâ, S'akti*)[1].

The whole scheme of things is now regarded as a single organism, advancing methodically through stages of its growth in obedience to inevitable laws of self-expansion (Cp. विक्षेपशक्ति of the Vedânta)...... This form-giving spiritual potency is inherent in organism...........All things in the universe exist in process.........It is impossible to isolate phenomena from their antecedents and their consequents.

The tendency of scientific ideas, in so far as these are remoulding thought in those high regions, is to spiritualise religion......... and to emancipate the individual from egotism face to face with that universal Being (Brahman of the Vedânta) of which he is a part and to the manifestation of which he contributes.

In the scientific theory of the universe Nature comes to be regarded as a manifestation of infinite vitality (सत् of the Vedânta).

We are part of Nature; and if in a true sense part, then the truest part of us—ourselves, our consciousness, our thought, our emotion,—must be part of Nature; and Nature everywhere, and in all her parts, must contain what corresponds to our spiritual essence.

Finding thought to be the very essence of man considered as a natural product, we are compelled to believe that there is thought (चित् of the Vedânta) in all the products which compose this universe.

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1. See the *Contemporary Review*, Art. "Our Great Philosopher." May, 1889.

To this Power (God, Brahman of the Vedânta) in whom we live and move and have our being, in whom the infinitely great and the infinitely small alike exist, we commit ourselves with the assurance that self, purged of egotism, is seeking its own best through dedication......... Law and God—the order of the whole regarded as a process of unerringly unfolding energy......have become for religious men of scientific spirit so all in all that a wish for self, an egotistical aspiration is quelled at once as infantine, undisciplined, irrelevant.

Love (आनन्द, Bliss of the Vedânta)......forms the binding element of human existence............... What an extension of its province has the virtue of love received from Science ! It is no longer confined to families and friends and fellow-countrymen......... It covers the whole creation and the world of man's inventions.[1]

"From Thee, great God ! we spring, to Thee we tend,
Path, motive, guide, Original, and end."
Bœthius de cons. (Translated by Dr. Johnson.)
Boswell's Life P. I. p 97.

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul,
That, chang'd thro' all, and yet in all the same,
Great in the earth, as in th' ethereal frame,
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent,
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart

1. See the *Fortnightly Review*, Art. 'The Progress of Thought in Our Time' June, 1887.

As full, as perfect, in vile Man that mourns,
As the rapt Seraph that adores and burns:
To him no high, no low, no great, no small;
He fills, he bounds, connects and equals all."

Pope's Essay on Man, Epistle I. l. 267-280.

To sum up this in the words of Prakâs'ânanda who in his *Siddhânta-Muktâvali* [1] supporting by argument declares Brahman to be :—

"यत्तत्वं वेदगुप्तं परमसुखतमं नित्यमुक्तस्वभावम् ।
सत्यं सूक्ष्मात्सुसूक्ष्मं महदिदममृतं मुक्तमात्रैकगम्यम् ॥
यस्यांशे लेशमात्रं जगदिदमखिलं भ्रान्तिमात्रैकदेहम् ।
प्रत्यग्ज्योतिःस्वरूपं शिवमिदमधुना कथ्यते युक्तितोऽत्र ॥"

प्रकाशानन्दविरचिता सिद्धान्तमुक्तावली ॥ २४ ॥

'That Reality which lies hidden in the Veda, absolute Bliss, in its own nature eternal and unrelated to aught else, the existent, smaller than the small, and infinite; this is (अमृतं the immortal light or final) emancipation and is to be apprehended only by the emancipated, a small part of a *part of it is all* this false world, It is in Its essence the light within, It is blessed.'

The Vedântin's object in the conduct of his writings, as remarked by impartial readers, is simply to teach the principles and truth he knows and is in possession of.

It may be remembered that even in an ordinary subject, ideas which are easy to the one are difficult to the other, nor is their evidence presented in the same way to the mind of each. For this and many other reasons the Vedantin thinks it of ad-

1. This *Siddhânta Muktâvali* is rendered into English by Dr. Arthur Venis, and is published at Benares, 1890

vantage to present Vedânta knowledge to the mind in as great a variety of different lights as possible. He generally offers 'a familiar parallel or an illustration drawn from something of which the student has that direct or indirect impression which gives a reality to the sublime idea to be communicated to him, and thus infuses an animated meaning into what was before lifeless. It is a property of knowledge and illustrations of this kind, (says an observer), to strike no two minds in the same manner, or with the same force; because no two minds are stored with the same images, or have acquired their notions of them by similar habits. It may place transcendent ideas not merely in a new and uncommon, but in a more impressive and satisfactory light. It may dispel some obscurity, clear up some inward mis-giving, and supply some link which may lead to the understanding of connections and deductions unknown before.'

The Vedânta and Plato's Philosophy.

In studying the Vedânta philosophy the student of ancient and modern philosophies will recognise many nearer approaches to it in the writing of the representative philosopher Plato and Kant and their numerous followers. They reflect the sublime and magnanimous truths of the Vedânta which have delighted the hearts of good men from time immemorial.

The following two remarkable passages taken for brevity's sake from the analysis by Jowett of Plato's "Republic" are quoted here for ready reference. It will assist such readers as are conversant with the philosophical thoughts of Europe and America in

understanding more clearly some of the ennobling and great ideas of the Vedânta, which are to follow. The reader will observe that the accord of Vedântism and Platonism is wonderful.

The Platonic Socrates says in his parable:—"Imagine human beings living in a sort of underground den which has a mouth wide open towards the light; they have been there from childhood, and, having their necks and legs chained, can only see before them (towards the lower end of the cave. Whewell's Translation). At a distance there is a fire, (opposite to the mouth of the den so as to throw the shadows of objects at the lower end of the den), and between the fire and the prisoners a raised way, and a low wall built along the way, like that over which marionette players show their puppets. Above the wall are seen moving figures, who hold in their hands various works of art, and among them images of men and animals, wood and stone, and some of the passers by are talking and others silent. 'A strange parable,' he (Gloucon) said, 'and strange captives.' They are ourselves, I (Socrates) replied; and they see nothing but the shadows which the fire throws on the wall of the cave; to these they give names, and if we add an echo which returns from the wall, (of the cave on which the shadows were seen), the voices of the passengers will seem to proceed from the shadows. Suppose now that you suddenly turn them round and make them look with pain and grief to themselves at the real images; will they believe them to be real? Will not their eyes be dazzled, and will they not try to get away from the light to something which

they are able to behold without blinking? And suppose further, that they are dragged up a steep and rugged ascent into the presence of the sun himself, will not their sight be darkened with the excess of light? Some time will pass before they get the habit of perceiving at all; and at first they will be able to perceive only shadows and reflections in the water; then they will recognize the moon and the stars, and will at length behold the sun in his own proper place as he is. Last of all they will conclude:—This is he who gives us the year and the seasons, and is the author of all that we see. How will they rejoice in passing from darkness to light! How worthless to them will seem the honours and glories of the den or cave out of which they came! As Homer says: 'Better to be the servant of a poor (living) master than a prince over all the dead.' And now imagine further, that they (the enlightened) descend into their old habitations;—in that underground dwelling they will not see as well as their fellows, and will not be able to compete with them in the measurement of the shadows on the wall; there will be many jokes about the man who went on a visit to the sun and lost his eyes—men should not do such things—and if they find anybody trying to set free and enlighten one of their number, they will *put him to death, if they can catch him.* Which things are an allegory: The cave or den is the world of sight, the fire is the sun, the way upwards is the way to knowledge, and in the world of knowledge the idea of good is at last seen and with difficulty, but when seen is inferred to be the author of

good and right—parent of the lord of light in this world and of truth and understanding in the other. He who attains to the beatific vision is always going upwards; he is unwilling to descend into political assemblies and courts of law; for his eyes are apt to blink at the images or shadows of images which they behold in them—he cannot enter into the ideas of those who have never in their lives understood the relation of the shadow to the substance. Now blindness is of two kinds, and may be caused either by passing out of darkness into light or out of light into darkness, and a man of sense will distinguish between them, and will not laugh equally at both of them, but the blindness which arises from fulness of light he will deem blessed, and pity the other; or if he laugh at the blinking idiot looking up at the sun, he will have more reason to laugh than the inhabitants of the den at those who descend from above. There is a further lesson taught by this parable of ours. Some persons fancy that instruction is like giving eyes to the blind, but we say that the faculty of sight was always there, and that the soul only requires to be turned round towards the light. And this is conversion; other virtues are almost like bodily habits, and may be acquired in the same manner, but intelligence has a diviner life and is indestructible, turning either to good or evil according to the direction given. Did you never observe how the mind of a clever rogue peers out of his eyes, and the more clearly he sees the more evil he does? Now if you take such an one and circumcise his passions, and cut away from him the leaden weights which drag him down and keep the

eye of his soul fixed upon the ground, the same faculty in him will be turned round, and he will behold the truth as clearly as he now discerns his meaner ends. And have we not decided that our rulers must neither be so uneducated as to have no fixed rule of life, nor so over-educated as to be unwilling to leave their paradise for the business of the world? And we must choose out the natures who are most likely to ascend to the light and knowledge of the good, and not allow them to do as they do now. I mean to say that they must not be allowed to remain in the region of light, but must be forced down again among the captives in the den to partake of their labours and honours. 'Is not this hard? and what if they had rather not?' You should remember, my friend, that our purpose in framing the State was not that our citizens should do what they like, but that they should serve the State for the common good of all."[1]

Further on Socrates observes:—

"He (a maker) makes out only vessels but plants and animals, himself, and all other things, the earth and heaven, and things under the earth; he makes the Gods also...

"There is a sense in which you (any man) could do the same. You have only to take a mirror, and catch the reflection of the sun, and the earth, and plants and animals, and yourself in it,—there now you have made them. 'Yes, in appearance, but not in reality'...

1. The *Dialogues of Plato*, translated by Jowett. Vol. III, p. 83-85.

"Reflect:—Here are three beds; one in nature, (*i. e.* the idea of a bed) which is made by God; another, which is made by the carpenter (according to the idea); and the third, by the painter, and there are three artists, who preside over them,—God, the maker of the bed, the painter. God only made one ....We may therefore conceive God to be the natural maker of the bed, and in a lower sense the carpenter is also the maker, but the painter may be more properly described as the imitator of what the other two make; he has to do with a creation which is thrice removed from reality."[1]

The impression, conveyed by the notion connected with such words and phrases as 'the world of sight,' 'the chained prisoners,' 'the shadows,' 'the way upwards or the ascent,' 'the reflection,' 'the idea of good and right,' 'the rejoicing on passing from the darkness to the light,' 'the Sun,' 'the attainer of the beatific vision;' and 'the three kinds of makers or artists—the Lord, the carpenter, and the painter, of things or creation—the real, the imitated and imagined,'—is almost identical with what is conveyed by the Vedânta terms, *viz*, (दृश्यमानविश्व) the *Dras'yamâna Vis'va*, (जीव) the *Jiva*, (छाया-माया) the *Chhâyâ* or *Mâyâ*, (ज्ञानमार्ग) the *Jnâna-Mârga*, (प्रतिबिंब) the *Pratibimba*, (सुविचारणा) the *Suichârnâ*, (तत्त्वज्ञानानन्द) the *Tattva-Jnanânanda*, (ईश्वर) the Lord, (ज्ञानी) the *Jnâni*; and (ईश्वरसृष्टि) the *Is'vara sras'thi*, (जीवसृष्टि) *Jiva sras'thi*, and (मनोराज्य) *Manorâjya*. &c.

The ecstatic bliss felt and experienced by the mind

1. The *Dialogues of Plato*, translated by Jowett Vol. III. pp. 128-129

CHAPTER II.

Mâyâ.

After unfolding the conception of Brahman the Vedânta proceeds to describe (माया) Mâyâ, Illusion, the self-feigning world-fiction, and (जगत्—सृष्टि) *Jagat*, emanation, creation projected by her, and the process of things during a period of evolution, though it is not directly concerned with it. The Vedânta, however, incidentally touches the subject, but in truth leaves the learner to adopt any theory that might satisfy him, and thus becomes the most eclectic, selecting from all rational schools the doctrines that would best serve his purpose

The more one examines creation, the more bewildered he finds himself, and becomes hopeless of understanding it, seeing its infinite multiplicity and variableness The conviction grows upon him that, 'human knowledge, at its best, goes but a very little way back towards the beginning of its things. It is so baffling.'

The Vedânta, therefore, at once assumes one Originant of the ever changing and astounding creation, Mâyâ.

One of a few theories, propounded and propagated by the Vedânta as the least objectionable, is to ascribe Mâyâ[1] to an infinitesimal quarter of the

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1 Many names are given her (प्रकृति) Nature or plastic origin of all, (अविद्या) Non knowledge, (शक्ति) Energy, Power, Force, &c. In a note on his poem on Mâyâ, the Earl of Southesk says — "The liveliness of the Nature Spirit leads man to seek her for his own, but her being is too subtle to be grasped, so, to escape despair, he must either renounce her for the sensuous World Spirit, or win his way to her at last through the union with the Heaven Spirit" p 233.

highest Self, whose existence-knowledge-joy is reflected in her as the rays of the sun are reflected in a mirage. This reflection gives her a little partial reality and great powers.

Mâyâ (माया), the Vedântin proclaims, is that which defies definition. The word Mâyâ (माया) consists of two letters which are originally two words,—(मा) Mâ and (या) yâ. The first means 'not' and the second 'that'. She is consequently interpreted to be *that*, which in the darkness of ignorance, *is*, but when being sought with the light of right knowledge, *is not*. She is so eluding that, like the horizon, she appears and tempts, but is never to be caught. She is the type of uncertainty and change. She is incessantly and marvellously changing. She is the greatest riddle, and partakes both of existence and of non-existence. No sooner is the mind fixed on her than she appears quite different every instant and perpetually. She is capable of engendering any and all possible and impossible phenomena.

and Mâyâ's various effects, which are naturally innumerable and inexpressible, some apparently different views are given by the Indian philosophic schools and even by the Vedânta school itself. They are so for the benefit of learners, and are not irreconcilable. Keeping in mind the unequal mental capacities of learners, they are intended as so many stepping-stones to the one truth,—'that Brahman alone is real.'

Mâyâ is called (शक्ति) power and (प्रकृति) nature of the Lord. Name and form are her figments and presentations. She is the germ of the entire expanse of the phenomenal world.[1] She is (अनिर्वचनीया) indescribable or inexplicable and (कार्यानुमेया) can only be inferred, like ether, from her effects, and is capable of everything and anything unimaginable and impossible.

When the same Mâyâ is characterised by goodness mixed with the other two qualities of passion and darkness, and assumes various forms and *rules* individual living souls, she is called (अविद्या) Nescience, the subjective ignorance of individuals.

Mâyâ may be regarded both in parts and in the whole. Viewed in parts, she is the particular illusion that veils from each form of life (जीव) its own true nature (स्वरूप) as the one and only Self (आत्मा). Under her influence every kind of sentient being is said to identify itself, not with the Self (आत्मा) that is one and the same in all, but with its counterfeit presentment (उपाधि). Mâyâ, regarded in the whole is the *Upâdhi*, adjunct, of *Îs'vara*, the Lord;

1. See the *Brahma-Sûtras*, II, 1, 14.

regarded in parts is *Upâdhis*, adjuncts of individual souls: Thus every living thing is a fictitiously detached portion, an illusive emanation of Brahman. Mâyâ, associated with *Îs'vara* and viewed as a whole, is the cosmical illusion (विश्वमाया), associated with *Jîvas*, individual souls and viewed as parts is individual illusion (अविद्या).

The sum total of the universal *Avidyâs* is called Mâyâ, the cause of the objective phenomenal world. Or, in other words, the individual ignorance, the microcosm, is *Avidyâ* (अविद्या) Nescience, and the universal primeval ignorance, the macrocosm, is Mâyâ. *Avidyâ* also means what is opposed to *Vidyâ*, knowledge.

Mâyâ is termed (सदसद्विलक्षणा) the *Sat-asat-vilaxaṇâ*, that is to say, she cannot be called either '*Sat*' real, or '*Asat*,' unreal. '*Sat*' is that which really *is*, and which never ceases to be. As Mâyâ is annihilated by the Vedânta knowledge, and consequently ceases to be, she is not '*Sat*,' real. Before the Vedânta knowledge (विज्ञान) she is there, for all practical purposes, and therefore she cannot be called '*Asat*,' unreal. She is therefore extraordinary.

It is by this extraordinary and creative Mâyâ that all the individual Egos and the whole phenomenal world seem to exist. Mâyâ-projected-emanation—creation of name and form, is (*Vyâvahârika*) practically or phenomenally real, but not (*Pâramârthika*) really real in the highest sense in which Brahman is real. Emanation is real so far as it is phenomenal, for nothing can be phenomenal except as the phenomenon of something that is real, or except as super-imposed on something that is real.

It is stated in the *Brahma-Sûtras* that:—'Mâyâ has the highest Lord for her substratum, and has the causal potentiality of illusion. She is called (अव्यक्ता) undeveloped, unmanifested, since she cannot be defined either as that which is or that which is not' (I,4,3.).

It is also stated in the *Brahma-Sûtras* that:—

'Mâyâ or Nescience (अविद्या) makes us conceive body and other things contained in the sphere of the Not-self (*Anâtman*) as ourselves; from it there spring desires with regard to whatever promotes the well-being of the body and so on, and aversions with regard to whatever tends to injure it' (1,3,2).

The *Bhagvad-Gîtâ* pronounces:—

" विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्।" भ.गी. १३-१९.

'Modifications and attributes are all *Prakriti*-born.'

Annie Besant's Translation.

Mâyâ or *Prakriti* is the cause of *Samsâra*, emanation, creation. *Îs'vara*, the Lord, through *Prakriti* causes the origin, subsistence, and re-absorption of the universe.........All emanations or modifications (*Vikâras*) from *Buddhi* (mind) to the physical body, and all qualities (*Gunas*) such as those which manifest themselves as pleasure, pain, delusion, and other mental states...............spring from *Prakriti*, the Mâyâ,—composed of three *Gunas*—goodness, passion, and darkness.[1]

Thus (माया) Mâyâ with the reflection of the Infinite Highest Self into her, and with the Highest Self immanent in her, is the Creator of all Creations,

1. See the *Bhagvad-Gîtâ* with S'ankara Bhâshya, XIII, 19.

and a first cause of all causes. She is supposed to have no beginning, but to have an end; to have two powers—(आवरणशक्ति) power of envelopment, and (विक्षेपशक्ति) power of projection. The Universe is supposed to be protracted out of and retracted into her. Her Production, Evolution, and Development are inconceivable. They are so extraordinary that they cannot be called either (सत्) entity, or (असत्) non-entity. Though some of them are tangible and clear, yet they elude the scientist, philosopher, and the entire body of wise men, when they attempt to analyse them and explain their phenomena, and make them confess that 'Nescience (अविद्या–माया) presents itself at some stage or other before them, and that their explanation is impossible.'

In the Panchadas'î,[1] Chitradîpa VI. Mâyâ and *Îs'vara* are described as follows:—

'Know that inexplicable Mâyâ is (प्रकृति) Nature, and (मायी) *Mâyî*—the Mâyâ-associated one—is (महेश्वर) the great Lord. The whole world is filled with his parts. Mâyâ may be regarded in three ways, as (तुच्छा) an absurdity, or (अनिर्वचनीया) a mystery, (वास्तवी) a reality, according to the three sources of knowledge, *viz.* (श्रुति) revelation, (युक्ति) argument, and (लौकिकबोध) the unphilosophic consciousness. Mâyâ makes this world of phenomena appear and disappear just as the folding or unfolding of the picture-canvass (exhibits or conceals the picture).' Mâyâ cannot be (स्वतंत्रा) an independent entity, for

1. The *Panchadas'î* is translated in part into English by Mr. Arthur Venis, M. A., Principal, Benares College, and published in the *Pandita*, काशीविद्यासुधानिधि Vols. V, VI, VIII. (1883,84 and 86).

apart from Intelligence she cannot be present to consciousness. Again, she may be regarded as independent in that she modifies (seemingly) (असङ्ग) the unrelated (Reality). Mâyâ makes the impersonal, unchanging, unrelated Self appear under the form of the phenomenal (sc. personal consciousness, &c. and creates (ईश्वर) the Lord and (जीव) the personal soul by means of (चिदाभास) a reflection (upon herself) of the absolute Intelligence (*Chit*, the Reality). (Just as) fluidity in water, heat in fire, hardness in stone, (are taken to be natural attributes) so, in Mâyâ (दुर्घटत्व) the power of producing or accomplishing things difficult, is self-proved. A man wonders so long as he does not clearly know this power, but when knowledge has come, he rests satisfied with it; this is the inscrutable Mâyâ.........No question can be raised against Mâyâ, which is (चोद्यैकरूपा) essentially a questioning. And since Mâyâ, consisting pre-eminently of wonder, is in the form of a question let wise men diligently seek to overthrow it. If you would know the nature of Mâyâ, deliberate and examine the definition of Mâyâ, as known in the world. She is that which cannot be explained and yet is clearly manifest. This is what ordinary men accept with regard to magic and the like. The phenomenal world is clearly manifest; an explanation of it is impossible. Regard it impartially, therefore, as made by Mâyâ. When even all the wise start to give an explanation, Nescience—Mâyâ—in some one quarter or another, appears before them. And, therefore, they ascribe (इन्द्रजालता) a magical character to this world. And what greater magic than this, that a germ taking up its abode in a womb

should become conscious, gifted with the off-shoots springing from it—head, hand and foot—and passing in order through the stages of child-hood, youth and old age, should see, hear, smell, and come and go! Pondering well the case of the seed of the banian tree, like that of our body, look now at the tiny seed and now at the mighty tree! This, therefore, is Mâyâ, rest assured. Things unthinkable we should not force into our deliberations. The world, forsooth, as a product is (अचिन्त्य) unthinkable by the mind. Be assured that the cause endowed with (अचिन्त्यरचनाशक्ति) the power of producing unthinkable things is Mâyâ. This cause, Mâyâ, is alone present to consciousness during dreamless sleep. That germinal Mâyâ, with that very reflection upon her of impersonal Intelligence, is modified (into personal consciousness) in the form of the phenomenal mind. Hence it is that the reflection of Intelligence clearly shines upon the mind. "Mâyâ produces the personal Soul and the Lord by means of a reflection" (upon herself of Intelligence): thus it has been revealed in (श्रुति) the Scripture. These two (ईश्वर-जीव, the Lord and the personal soul) are practically like (मेघाकाश) the cloud-ether and (जलाकाश) the water-ether. That reflection of Intelligence which has Mâyâ as Its subordinate is revealed as the Mâyâ-associated one, (महेश्वर) the great Lord, the Archimegus. The same is (अन्तर्यामी) the internal ruler, (सर्वज्ञ) the omniscient, (जगद्योनि) the source of the world. All is possible with Mâyâ. "(The Lord) residing in the mind; within the mind; unperceived by mind; whose body mind is: (who) rules the mind:"—thus the Veda proclaims (अन्तर्यामी) the internal ruler. The

Bhagvad-Gîtâ (xviii; 61) proclaims:—*Îs'vara*, the Lord, dwelleth in the hearts of all beings, O Arjuna! by His Mâyâ whirling all beings as though mounted on a machine."

Mâyâ is also described as follows:—

"Mâyâ is confined to the name and form of a thing, and not to its substance. The ever-changing phenomenal world is termed Mâyâ. All the transient states which matter assumes are called Mâyâ. Change is the criterion which will tell you whether a thing is within the province of Mâyâ or not. Whatever is subject to change is unreal, false, mirage-like, Mâyâ. If you can go beyond the world of changes, if you can peep through the veil of phenomenon and catch a glimpse of noumenon, you will be able to go beyond the range of Mâyâ (Illusion). The substratum and the noumenon of all things, consciousness pure and simple, is alone beyond the pale of Mâyâ. The universe is the phenomenal *appearance* of consciousness, a mere show of ever-changing names and forms. All states of matter are unreal. The hard solid block of ice melts into the soft liquid water; the latter in its turn becomes steamy vapour, the steam is tranformed into something else, and so forth. Now all these unreal, ever-changing, phenomenal states of matter are within the province of Mâyâ, unreality or illusion The substance into which matter merges in its most refined state is "mind," and mind, too, loses itself in Absolute Consciousness. This is the *Advaita* doctrine.'[1]

1. The *Mâhâ Bhârata* S C Mukhopâdhyâya's Esoteric Commentary, p. 11.

What the Vedāntin calls Māyā, Plato calls 'a world of shadows, not of realities', and Kant calls 'appearance only, not the thing in itself'

In brief, then, there is an unknown element at the bottom of the varieties of creation, whether we agree to call that element a volition of a supernatural being, or an undiscovered set of facts in embryology, or the shadow—distorted shadow—of the Almighty, or modes of the unconditioned as presented under the conditions of our consciousness

This inscrutable something that cannot be further resolved is Māyā

Mr Herbert Spencer, *in an Article* on "Religious Retrospect and Prospect," says —

"Scientific progress is a gradational transfiguration of Nature Where ordinary perception saw perfect simplicity, it reveals great complexity, where there seemed absolute inertness, it discloses intense activity, and in what appears mere vacancy, it finds a marvellous play of forces behind every group of phenomenal manifestations there is always a *nexus*, which is the reality that remains fixed amidst appearances which are variable Science enlarges the *sphere for religious sentiment* the astronomer sees in the Sun a mass so vast that even into one of his spots our earth might be plunged without touching its edges, and who, by every finer telescope, is shown an increased *multitude* of such suns, many of them far larger But amid the mysteries (the Vedānta Māyā) which become the more mysterious the more they are thought about there will *remain the one absolute*

certainty that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed."

Mâyâ is assumed to be a point in the immensity of Brahman. It is an assumption, but is the only assumption necessary for the construction of a science. That once admitted, the existence of Non-Ego (*Anâtman*) as a product of *Jîva*, the Ego, follows as a necessary consequence, and the problems of the Universe (जगत्) are solved; and the most perfect harmony reigns. Mâyâ or *Avidya* is, therefore, not supposed altogether unreal, because she has at all events caused all that seems to be real though for a time. Her reality, however, consists only in the fact that she has to be assumed, and that there is no other assumption possible to account for what is called the real world. It is no use to go beyond human depth in this matter. As no natural philosopher, with all his pretensions to discoveries busies himself with the attempt to discover the *cause* of attraction; so we must content ourselves advancing to a certain point with knowing that there is Mâyâ, that 'thitherto man shall go, and no farther.' In celestial physics (astronomy) and all terrestrial physics universal gravitation is a condition, so is Mâyâ the condition of all the phenomena of inorganised and organised bodies.

It is impossible to know Mâyâ, the universal illusion and its cause. Knowing pre-supposes some light. When a true light approaches Mâyâ, she disappears, like darkness, leaving no trace behind. She is a long dream. While we are under her in-[illegible]ence, we do not doubt the reality of the *Samsâra*, [illegible]e world; but the moment we are duly awakened by

the Vedânta knowledge she is nowhere, and gives place to a truer reality, which we were not aware of while dreaming.

The Vedântin does not enter into the labyrinth of Mâyâ. He honestly confesses his own (अविद्या) nescience, ignorance, and ascribes all that we cannot understand in the phenomenal universe to the principle of the subjective Nescience which is inherent in our nature as men. To know the way out of this Mâyâ or *Avidyâ*, to raise his individuality out of the shadow into the light, is the highest wisdom for man, says he.

The aim of the Vedânta is, according to him, to show that there is only the one highest Lord (परमेश्वर), ever-unchanging, whose substance is (विज्ञान) cognition, and who, by means of Mâyâ, manifests Himself in various ways.[1]

Or, in other words, " Brahman described as (सत्यं ज्ञानमनन्तं) '*the existent, knowledge, infinite,*' is the sole substance; the notions of (ईश्वर) Creator and (जीव) individual soul, (commonly ascribed to It) are erroneously surmised (by means of Mâyâ) through (उपाधि) two limiting adjuncts. (37)

"That inexplicable Mâyâ appears, as it were, herself (चेतना) conscious by the occurrence upon her of (चिच्छाया) a reflection of the absolute Intelligence. The Absolute obtains for us (ईश्वरता) the notion of Creator through the contact of Mâyâ as limiting condition. (40)

" The Absolute appears as or becomes for us the individual soul when we think of (पञ्चकोशोपाधि) at-

1. See the *Brahma-Sûtra* I,3,19.

tributes of the five vestures as its limitations. Just as the same man may be father and grand-father to his son and grand-son, and is neither father nor grand-father when son and grand-son are not in mind; so when (शक्ति) Mâyâ and (पञ्चकोश) the five vestures are kept out of view, the Absolute is neither Creator nor personal Soul." (42)[1]

The Vedântin divides knowledge into two, the knowledge of (अनात्मजड *Anâtma-Jada*) the non-self, the unreal and phenomenal objective world, matter, and that of (आत्मन् *Âtman*) the Self, the real and noumenal subjective spirit. He has always contented himself by adopting necessary notions about the objective world, matter, the physical nature of things &c., from other schools, and devoted himself to the knowledge of the Self, the subjective, in which he has distanced all philosophers of Asia, Europe, and America, as much as they have distanced him in the investigation and discoveries of the objective and visible world, matter, &c.

He has built up in the centre of the busy world the grandest pyramid of knowledge of the highest Self. One has only to ascend it, step by step, as far as his strength of thought and intelligence will carry him, in order to understand the skilled labour and enjoy the comprehensive view on the lower ground, and the pure bliss of the most serene and sublime and high atmosphere which it affords. When he mounts high enough, he will feel that none of world's philosophers has ventured to build such a monument.

The light of higher knowledge set upon it illumines

1. See the *Panchadas'î*, Panchakos'aviveka, III., 37-42.

the moral and religious atmosphere around and below it, and continues to shine upon all succeeding generations.

In erecting this sublime and brilliant monument of knowledge the Vedântin has in some cases utilized some of the methods used by other schools, and adapted to the average of human capacity. Knowledge (ज्ञान) supposes three terms: (ज्ञाता) a being or a *subject* who knows, (ज्ञेय) a thing or an *object* to be known, and (ज्ञान) a *relation* determined between the knowing subject and the known object. This relation properly constitutes knowledge.

Knowledge of things is of two kinds-lower and higher. The former embraces the whole objective phenomenal world (अनात्मन्)—including our body—extended in time and space; the latter the subjective Self of all. There are two stand-points from which the nature of things is investigated. One is empirical, in which we regard things in the form in which they appear to us (that is as they are reflected in human consciousness). This is the knowledge obtained by observation. The result is Physics. Another stand-point is transcendental, in which we try to discover what things are in themselves, (independent of our consciousness). This is the knowledge obtained by principles or reasons. The result is Metaphysics. It is remarked that 'when we look abroad upon Nature we observe an endless variety of transformations. At first these seem without order; on looking deeper we find that there is a regular series of development from the lowest to the highest. These transformations are the struggles of the *Idee* to manifest itself *objectively*. Nature is a dumb In-

telligence striving to articulate At first she mumbles, with succeeding efforts she articulates; at last she speaks' [1]

To understand Nature there are various methods or paths of transit whereon mankind may travel in quest of truth All thinkers try to find a path from *the phenomenal to the noumenal in order to be in* possession of the truth

According to Comte, the founder of the Positive school of philosophy —

"Every branch of knowledge passes successively through three stages· 1st, the *supernatural*, or fictitious, 2nd, the *metaphysical*, or abstract, 3rd, the *positive*, or scientific. The first is the necessary point of departure taken by human intelligence, the second is merely a stage of transition from the supernatural to the positive, and the third is the fixed and definite condition which knowledge is alone capable of progressive development

"In the *supernatural* stage, the mind seeks after *causes*, aspires to know the *essences* of things and their modes of operation It regards all effects as the productions of supernatural agents, whose intervention is the *cause* of all the apparent anomalies and irregularities Nature is animated by supernatural beings. Every unusual phenomenon is a sign of the pleasure or displeasure of some being adored and propitiated as a God The lowest condition of this stage, is that of the savages, *viz*, Fetichism The highest condition is when one being is substituted for

1 Lewes' *Biographical History of Philosophy*, p 627.

many, as the cause of all phenomena. (This is near to Brahman reflected into Mâyâ of the Vedânta.)

"In the *metaphysical* stage, which is only a modification of the former, but which is important as a transitional stage, the supernatural agents give place to abstract forces (personified abstractions) supposed to inhere in the various substances, and capable themselves of engendering phenomena. The highest condition of this stage is when all these forces are brought under one general force named Nature. (This is near to Mâyâ.)

"In the *positive* stage, the mind convinced of the futility of all inquiry into causes and essences, applies itself to the observation and classification of *laws* which regulate effects; that is to say, the invariable relations of succession and similitude which all things bear to each other. The highest condition of this stage would be, to be able to represent all phenomena as the various particulars of one general view.

"But no science could have its orgin in simple observation; for if, on the one hand, all positive theories must be founded on observation, so, on the other, it is equally necessary to have some sort of theory before we address ourselves to the task of steady observation. If, in contemplating phenomena, we do not connect them with some principle, it would not only be impossible for us to combine our isolated observations, and consequently to draw any benefit from them; but we should also be unable even to retain them, and most frequently the important facts would remain unperceived. We are consequently

forced to theorize. A theory is necessary to observation."[1]

In short, the seeker after truth has, as is well-observed, to fix his mind on the laws of nature in their sequence and connection; on the truths which are acknowledged by the few, not on the opinions of the many. There is no part of truth, whether great or small, which he will dishonor; and in the least things he will discern the greatest.

Keeping in view such method and law as these, of mental evolution, along with their own methods and laws Vedânta philosophers, blessed with the noblest gifts of nature and desiring to make the best and highest use of them, treat their sublime and elevating subject in such a manner as carries conviction home to the students and leads them to the truth.

Their profound and luminous doctrines are so striking and satisfactory that when once they are grasped the reflective mind feels some difficulty in conceiving any other possible. They love truth and hate falsehood. They cannot rest in the multiplicity of phenomena, but are led by a sympathy in their own nature to the contemplation of the Absolute, Brahman.

One of their methods for this is to proceed by regular steps to a system of universal knowledge, which infers the parts from the whole rather than the whole from the parts.

(जगत्-संसार) The Universe, Emanation.

All the visible and invisible *Jagat*, Emanation,

1. Lewes' *Biographical History of Philosophy*, pp. 646-7-8. Sir John Lubbock's Hundred Books. 16.

Universe, *Samsâra* (the endless cycle of birth, action and death) proceeds from this Mâyâ or Nescience. She is the seed of it. *Samsâra* is her effect, product.

The *Samsâra* is thus described in the *Bhagvad-Gitâ*:—

"ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्" । भ. गी. १५-१.

'They speak of the indestructible—inexhaustible—eternal *As'vattha* (fig-tree) with roots above and branches below.'

Çankara-Bhâshya thus explains this —

"Brahman, with its unmanifested potential energy of Mâyâ, is referred to by '*above*', for it is unlimited in time, being the Cause, Eternal and Vast. Brahman is the root of this tree of *Samsâra*, and the tree is, therefore, said to be 'with roots *above*'. (He quotes) From the S'ruti:—"whose roots are *above* and branches below". (Katha Up. III,2,1.) In the Purâna also (it is thus described):—

'The eternal—inexhaustible—tree of *As'vattha* (*Samsâra*) has sprung from the root of *Avyakta*, the Unmanifested, and has developed by the strength of the same Unmanifested. Its trunk is *Buddhi* (intellect, mind), *Indriyas*, the senses are its hollows, the great elements its boughs, the sense-objects its leaves, *Dharma*—merits and *Adharma*—demerits its fair blossoms, (*Sukha*) pleasure and (*Duhkha*) pain its fruits, affording livelihood to all creatures........... Having cut down and split the tree (of *Samsâra*) with the mighty sword of knowledge, and then attained to the Bliss of the Self, (Brahman), which is beyond that tree, one does not come back

again from there, the supreme abode of Brahman. (Çankara continues) They speak of the illusory *Samsâra* as a tree with roots above. The *Mahat* (the great), *Ahamkâra* (Egoism) and the *Tanmâtrâs* (elemental essences) are its branches, as it were, and these are evolved further down; whence the tree is said to be 'with branches below.' *As'rattha* is so called because it will (अ) not abide even till (श्व) *s'va*—to-morrow, and is liable to destruction every moment. The illusion of *Samsâra* having existed in time without beginning, this tree of *Samsâra* is eternal—inexhaustible; for, it rests, as is well-known, on a continuous series of births, which is without a beginning or an end (*i. e.* a final limit, as it appears and vanishes every other moment), and is thus inexhaustible.................He who knows the tree of *Samsâra* and the roots as described above is a knower of the teachings of the Vedas. Indeed, nothing else..............remains to be known beyond this tree of *Samsâra* and its root, Brahman.'

Or in the words of His Reverence Vasis'tha:—

"तस्मिंश्चिद्दर्पणे स्फारे समस्ता वस्तुदृष्टयः ।
इमास्ताः प्रतिबिम्बन्ति सरसीव तटद्रुमाः ॥" वसिष्ठ.

'In that pure mirror (Brahman) are reflected all these things (the universe) whose *esse* (वस्तु. सत्ता) is *percipi* (दृष्टि), as trees on its banks are reflected in a stream.'

The Vedânta arranges the universe first into two natural classes:—(जड) insentient Matter, and (चैतन्य) Intelligence, Mind, (Motion, Force). Vast and various combinations of these two (Matter and Mind) form the innumerable things the Universe is made of. It is classified also under, or rather divided into, five

principal heads or parts for certain explanations, *viz*:—Existence, Knowledge, and Joy; and Name and Form. The first three, being the essence of Brahman, are (सत्) *Sat*, real; the last two, Mâyâ's parts, are (असत्) *Asat*, not real.

Ordinary persons, though they see the five parts in everything, are but cognizant of the last two, *viz*, name and form, which present themselves conspicuously to their sight, and cannot perceive the first Three, the Noumenal, on which the phenomenal last two are super-imposed. The latter so much claim attention for themselves that the former remains concealed, just as the central thread on which pearls or beads are strung remains concealed from the eye of the gazer.

The enlightened, who can see deeper, find all the three of the first group underlying all the names and forms of the Universe, and enjoy the highest happiness derived from knowing the truth.

In our knowledge of man and matter the process in reference to matter is as follows:—

The existence of the whole visible universe (दृश्य) is but an inference or apprehension, following upon impressions through the medium of light-undulations on the retina. The ether-waves affect our eyes and *make us aware of this, and our belief in its reality* is derived from the (रूप) Form.

In reference to man the process is as follows:—when we apprehend—through the medium of light-undulations—those changes of facial expression, and through the waves of sound,—those changes of the tone of voice which indicate the joy, the sorrow,

the fear, the love, the hatred of those with whom, we talk, the direct analysable knowledge from the waves of ether that affect our eye and our ear, is but of the shadow, (नामरूप) the Name and Form. We pass from seeing the looks and hearing the words to the feelings and thoughts which are the Reality behind them. This knowledge of the substance through the shadow demonstrates in like manner that all we directly know in this world of appearances is but the shadow and the sign. We must pass from the indication of name and form to (अधिष्ठान) the Reality beyond, which is (सच्चिदानन्द) the Existence-Knowledge-Bliss.

The Vedânta leads up its student to a point of view whence the small fragments, as it were, of the Infinite Whole, of which he is able to obtain a glimpse, appear to him in their true relative proportions. For this purpose the classification of *Jiva*, *Jagat*, and *Parmâtman* is made.

To the Vedântin every point of the objective universe of the five parts or elements is as a window through which he looks into the Infinite itself. He knows how 'to look through Nature up to Nature's God' and finds the sole bliss in his love of God, Nature, and Man.

It is ignorance which makes us unconscious of the first Three, but they are there none the less. The Panchadas'ikâra says:—

"अदृष्ट्वा दर्पणं नैव तदन्तःस्थेक्षणं तथा ।
अमत्वा सच्चिदानन्दं नामरूपमतिः कुतः ॥"

पञ्चदशी–ब्रह्मानन्दे अद्वैतानन्द. १३-१०२.

'As without seeing the glass, there is no possibility

of a sight of whatever is reflected therein, so without perceiving first *Sat-chit-ânanda*, existence, knowledge, and joy, whence could there be any possibility of the perception of *name* and *form*?'

But transcendental idealism is the intellectual possession of a few persons of philosophic mind. The common mass can see phenomena only, which *appear* and are distinguished from something more real which does *not appear*. The Vedânta Metaphysics gives the knowledge respecting Reality, which is not phenomenal, *i. e.* God, the highest Self. *Jagat*, the universe, is revealed to us through perception, and is the subject-matter of the natural sciences.

(सत्) *Sat*, *Ens*, the True, is defined to be that which has continued existence, or which has been, is, and shall ever be, *i. e.*, which truly and really exists ever in the past, present, and future. *Asat* (Not-true), according to the Vedânta, is that which is wanting in existence during one or more of the three divisions of Time. *Asat* is also called (मिथ्या), untrue, false, which does not mean, as is erroneously supposed, to be illusive or fictitious, but simply phenomenal. Whatever has either beginning or end, is (असत् वा मिथ्या) phenomenal. The universe has either beginning or end, and therefore it is called (मिथ्या) phenomenal, unreal. But it is supposed to exist for all practical purposes, and its (व्यावहारिकी सत्ता *Vyâvahârikî Sattâ*) *practical* or conventional existence is allowed, which is sufficient for acting upon, but insufficient to the reason.

The Vedânta does not deny, as is commonly supposed, the existence of (or rather in) matter, but corrects the popular notion of it. It only contends

that the phenomenal name and form of it has no essence independent of mental perception, that (in this case) existence and perceptibility are convertible terms, that external appearances and sensations are illusory and would vanish into nothing if the divine energy, the higher Reality, the substratum (उपादान), which alone sustains them were suspended for a moment.

In the *Brahma-Sûtras* (II, 2, 28) it is plainly declared that 'the non-existence of external things cannot be maintained, because we are conscious of external things'. We must always remember, when Mâyâ and her effects are spoken of in the Vedânta, to distinguish their kinds.

Mâyâ is (तमोरूपा) in the form of darkness, ignorance. She is (जड) insentient, and consists in delusion. Wherever in this phenomenal world one finds ignorance, insentiency and delusion, it is owing to Mâyâ. This is experienced from the ordinary stand-point by all, and it is called (वास्तवी माया) Real Mâyâ. In the light of argument Mâyâ is (अनिर्वचनीया) inexplicable, a mystery, for she cannot be proved as (सत्) entity nor as (असत्) non-entity. In the light of true knowledge Mâyâ is (तुच्छा) absurdity. She thus appears according to the stand-point as a reality, a mystery, or an absurdity.[1] Keeping this view in mind Colebrooke says:—'that the notion that the versatile world is an entire illusion (तुच्छा absurdity) and all that passes to the apprehension of the waking individual is but a phantasy, presented to his imagination, nay, that every seeming thing

1. See the *Panchadasî*, Chitradîpa VI, S. 125-130.

is unreal, and all is visionary, does not appear to be the doctrine of the text of the Vedânta'.

There are two kinds of illusions:—(1) When one imagines he sees a serpent instead of a rope, there is (अधिष्ठान) something real behind the illusion. When the Vedântin says the phenomenal world is an illusion, Mâyâ, he always means that there is something, the reality of Brahman, behind it. (2) Another kind of illusion is where there is nothing, no reality, behind the appearance. When one hears of (नरशृंग) the horn of a man or (शशविषाण) rabbit's horn, (वन्ध्यापुत्र) the son of a barren woman (*i. e.* an impossibility,) or, when a man in an access of fever imagines he sees a god or a devil, there is nothing real behind. This is called (शून्य) emptiness, nothingness, which is not a Vedânta doctrine. The Vedântin holds that there is (अधिष्ठान) the absolute real Brahman behind Mâyâ and her relatively real phenomenal world.

The absolute higher reality can be conceived only by a very few of philosophic turn of mind, and not by the many. "To those who cannot see a higher reality behind the phenomenal world, the phenomenal world possesses, of course, the most absolute reality, while in their eyes the real postulated by the philosopher, behind the veil of the senses, is utterly unreal."[1]

We see grades in Creation. All things from the loftiest spiritual entity to the tiniest molecule are

1. *Three Lectures on the Vedânta Philosophy* by Dr. Max Muller, p 125

Also see the *Bhagvad Gitâ*, II. 69.

" या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ "

manifestations of the Highest Self under certain limiting conditions, but occupying different places in an ascending scale. In Nature inorganic matter is succeeded by organic, and amongst organized beings there is a graduated scale from the plant up to man, the highest point of development. In endless gradations, endless combinations of subtle and gross, endless varieties of consciousness, all things come forth. Nature is divine in principle, *i. e.*, Nature is Brahman, but Brahman is not Nature, as is erroneously supposed by the uninitiated in the Vedânta philosophy. God is the substratum, the essence of Nature, and Nature is but the visible form, the exteriority, of the invisible Substance. Some, like inanimate insentient matter or mineral bodies, merely *exist*; some have what is called life, sentient soul, consciousness, or *intelligence*, as well as *existence*; and some feel a shadow of *happiness* along with *existence* and *intelligence*.

The Vedânta demonstrates that the *existence* or *reality* appearing in the universe is simply a transference of (सत्) the *Sat*, the Existence of the Highest Self. The whole creation, invisible and visible, with all minerals and living bodies, derives its real being from the One *Sat*. The *Sat* is the root or the highest essence of the universe. It is the Self of all and everything in it. It is the higher reality underlying all appearances.

Similarly, wherever *intelligence* is presented in the universe, it is owing to or brought by (चित्) the *Chit*, the Knowledge or Intelligence of the Highest Self.

In the same manner, wherever *happiness* is ex-

perienced, it is on account of a reflection of (आनन्द्) the *Ânanda*, the Joy of the Highest Self.

The Vedânta Unity. Harmony between Egoism and Altruism.

In short, the real and eternal substance of the universe, appearing under innumerable names and forms, is of the One Highest Self. This fact leaves man, when he is enlightened, no choice but to consider all the universe (सृष्टि) *including himself*, as a portion eventually of *Îs'vara*, the Lord, the One Highest Self reflected in Mâyâ, and consequently to love and treat all not only as his *brothers* but as *himself*, all being emanated from and sustained in the same one fundamental Substance, the Highest Self. The idea of difference must be demolished. All live and move and have their being in Him, and He lives in all and beyond all. He is the All in All.

Manu glorifies the seeing of one highest Self in everything thus:—

"सर्वभूतेषु चाऽऽत्मानं सर्वभूतानि चाऽऽत्मनि ।
संपश्यन्नात्मयाजी वै स्वाराज्यमधिगच्छति ॥" मनु. १२,९१.

'He who equally sees the Self in all beings and all beings in the Self, he as a sacrificer to the Self, attains self-luminousness, *i. e.* becomes Brahman.'

The venerable Vyâsa avers in the *Mahābhārata*:—

"ममान्तरात्मा तव च ये चान्ये देहसंस्थिताः ।
सर्वेषां साक्षिभूतोऽसौ न ग्राह्यः केनचित् क्वचित् ॥" महाभारत.

'There is one universal Self. He is the internal Self of me, of thee, and of all other embodied beings, the internal witness of all not to be apprehended by y one.'

But this ennobling knowledge can only be gained by right thinking. The Vedânta declares that:—

"नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।
यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥" अपरोक्षानुभूति. ११.

'Knowledge is not produced by any means other than (विचार) right thinking, reflection; just as objects are never perceived but by the help of light'. The *Aparokshânubhûti.*[1]

The peculiar characteristic of (विचार) reflection is liberty. It illuminates every pre-existing thing which is obscure, or developes that which is enveloped. Like the microscope and the telescope, it is an instrument to discover to us the true character and law of the object of thought. It destroys misleading illusions and forms mixed with truth, and makes it luminous.

"Philosophy" says M. V. Cousin, "is nothing else than reflection on a great scale, reflection in itself and for itself, with no other design than that of understanding". It shows the connection of the parts which constitutes the whole unity, or the relations which bind the parts together. Reflection searches for and finds unity, oneness, because it comprehends the whole.

The Vedânta utilizes both the methods of analysis or decomposition, and synthesis, collecting again, recomposition of parts. It asks us to analyse the universe into (चैतन्य, जड) Spiritual and physical, Intelligent and non-intelligent, parts. This substitutes for obscure varieties a whole that has the greatest

1. See Prof. Manilâla. N. Dvivedî's *Râja-Yoga*.

possible clearness; and then to synthesise or recompose, as it were, the one spiritual hidden behind the physical. The Vedânta thus unites and embraces the system of (सत्) entity, and in doing so it reflects the Reality. It raises the mind from the particular to the general, from the known phenomenal visible universe to the unknown invisible Substratum, the Lord, the hidden Entity, the universal Self.

This brings the universe, including all animated creatures therein, under the Unity, oneness. This combination of both methods—analytic and synthetic—is considered as best suited in the present case.

The Vedântin thus commands a vast horizon and sees (आत्मा) the Self, everywhere and in every being, and exhorts us to love all, not only for themselves as they appear, but for the Self (God) that is in them, for their eternal Self, for that universal Self in which we all share. Thus we have to love all creatures on higher grounds,—rather than mere phenomenal ones,—for the divine Self in all of them. For in loving all creatures we really love God, and in loving God (who is also within us) we love ourselves.

The Vedânta discloses to us and in us a gracious, benevolent, and all-pervading Being, who asks no more from us than that we should prove our love of Him Whom we have not seen, by love of our brothers and ourselves whom we have seen.

This might be translated by the more familiar words of Vasiṣṭha to Râma.

The venerable Vasiṣṭha avers:—

" येन केनाप्युपायेन यस्य कस्यापि देहिनः ।
सन्तोषं जनयेद्राम तदेवेश्वरपूजनम् ॥ " वासिष्ठ.

'O Râma! by any means whatever, one must cause satisfaction to any embodied soul whatever. This is the worship of the Lord.'

Or, to use an European expression for the same:—

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."—*Coleridge.*

Dean Stanley, in his book on *Christian Institutions,* gives the following statement of the general teaching of Christ:—

"The whole point of the description of the last Judgment is, that even the good heathens having never heard His name yet have seen Him and served Him; and when they ask Him, 'When saw we Thee?' He answers without hesitation or reserve, 'In-asmuch as ye did it to the least of these My brethren, ye did it unto Me. It was I who was hungry, and ye gave Me food. It was I who was thirsty, and ye gave Me drink. It was I who was shut up in prison, and ye visited Me."

In his work entitled '*The Ascent of Man*' Mr. Henry Drummond says:—"The path of progress and the path of Altruism are one. Evolution is nothing but the Involution of Love, the revelation of Infinite Spirit, the Eternal Life returning to Itself." p. 46.

What a deep, instructive, important and effective ethical truth is hidden in this! It provides a complete harmony between egoism (स्वार्थ) and

altruism (परार्थ, परमार्थ), between the pursuit of the highest happiness for one's self, and that for other beings.

The all-embracing Vedânta can exclude nothing from its precinct. Of whatever the verb–'to exist' or 'to be' could be predicated, it is ultimately within the limit of the Vedânta. There is nothing in the world, especially no religion in the world, which the Vedânta regards as foreign. It affords a common ground to all good religions and philosophies, on which they could best meet one another and join hands in carrying out the high object at which they are aiming, viz., to satisfy all the wants both of the human heart and of the human head.

It is well observed that if you look at the great religions of the world from the outside, you see merely discord, but penetrate them and seek the inner *doctrine, and harmony will come to light. Penetrate* into the arcana even of one of the religions, and you will unveil them all. Then a strange phenomenon is revealed. Little by little, but by ever widening sweep, we see the hidden doctrine shining in the centre of the religions, like a sun dispersing mist. Each religion appears like a different planet. With each of them we change our atmosphere and our plane of orbit, but it is always one and the same sun that gives the light.

The Vedânta shows that it is but his own (अविद्या, अज्ञान) Nescience, false knowledge, or ignorance, a part, as it were, of Mâyâ, which veils the intelligence of man and makes him impute something in that which is not that thing; creates differences where they ought not to exist, and then leads him astray,

and inflicts all the consequences resulting therefrom. Man thereby becomes most interested in and devoted to fleeting worldly objects, to which he erroneously imputes, and in which he yearns to find, happiness which is never to be found therein, and grows indifferent to the immortalizing knowledge of God—the fountain of happiness.

The Vedânta gives us light to remove this Nescience, Mâyâ, and guides us to the most blissful knowledge of (सच्चिदानन्दब्रह्म) the real Universal *Sat-Chit-Ânanda* which is in all things, and enables us to drop (नामरूप) the phenomenal Name and Form; when Brahman alone remains.

It is truly remarked that *being* is the object of knowledge, and *not-being* of ignorance. Knowledge must be of something which *is*, as ignorance is of something which *is not*. If we test the foregoing by this rule the true knowledge can be but that of Brahman which alone really *is*, and the so-called knowledge of phenomenal name and form,—Mâyâ, which really *is not*, is ignorance.

Right knowledge is a system of ideas leading upwards by regular stages to the idea of God.

The light of the Vedânta knowledge removes the darkness of Mâyâ, and moulds man to the divine image until there is a perfect harmony or fusion of the divine and the human.

Many notions in relation to Mâyâ seem paradoxical. Sometimes, it is said, she is there, everywhere, sometimes she is not there, nowhere; sometimes she is called real, sometimes unreal; sometimes she is entity, sometimes non-entity; &c. This

is explained as follows:—As long as we are under the influence of (अविद्या) Nescience, Mâyâ reigns supreme and Brahman remains hidden. As soon as the delusion of Nescience is removed and the light of (विद्या) the true knowledge arises, Mâyâ with her products becomes sublated and disappears and Brahman shines effulgent.

CHAPTER III.

The Individual Soul· (जीव.)

For this true knowledge the Vedânta asks man to study *himself.* Though every atom in the universe mirrors Brahman in its constitution, man is a miniature image offering special advantages for study. We thereby proceed from the Self—the nearest to be known, the knowable—to the most Unknowable. The Vedânta knowledge indicates us who have fallen down how to ascend to the highest Self.

The Vedânta observes the curious fact that man, like the eye, is always ready to see and perceive all other outward things, but takes no notice of himself within; that he often meddles with things beyond the reach of human capacity, but seldom sees into himself. It directs him, therefore, to the knowledge of himself, and then of his Self, and promises that by this introspection he will get sufficient knowledge of the Highest Self, and secure his great concernments. This Self-knowledge gives him a basis of certitude—a starting point in himself—to ascend and remove the veil thrown by (अविद्या)·non-knowledge, and enables him to reveal truths. Like the line of the sailor, it is enough to give him a knowledge of the depth that is necessary for him.

The Vedânta teaches that (आत्मविद्या) the true knowledge of one's Self leading to that of the Highest Self—God, is the only means which frees man from the miseries of *Samsâra*, the world, imposed by ignorance, and creates in him a serene felicity of combined reflection and satisfaction, and finally

secures for him liberation, recovery and eternal bliss.

This *right knowledge* (विद्या) *is obtained by* the ascertainment of the true nature of the Self. It then becomes evident to the enlightened and awakened from Self-forgetfulness, that the Self (आत्मा) is free from all wants and transmigratory existence (संसार, *Samsâra*); the Self is the witness of all modifications, the mutual super-imposition of the Self and the non-Self,—the body, the senses, &c.—was quite erroneous; the true Self is identical with the highest Self; It is eternal, ever pure and blissful.

Here is given, in a briefly summarised form, a portion bearing on the subject from Çankara's Introduction to the *Brahma-Sûtras*. It declares:—'man super-imposes upon (विषयी, आत्मन्) the Real, the Subject, the Ego, the Self—which is quite opposed to (विषय, अनात्मन्) the unreal, the object, the non-Ego, the non-Self (the body, senses and so on) as light is to darkness,—the characteristic nature and the attributes of the non-Self, the unreal, and *vice versa*. This super-imposition (अध्यास *Adhyâsa*) *i. e.* the notion of something in some other thing, or, the apparent presentation of the attributes of one thing in another, or, in the present case, the mutual super-imposition of the Self and the Non-Self, is called (अविद्या *Avidyâ*) Nescience, on which all distinctions are based, and which is the cause of wrong conceptions and all consequent evil.

'This mutual super-imposition of the Self and the Non-Self, which is the cause of all evil, is then Ne-

science (अविद्या). What removes this Nescience is called (विद्या *Vidyâ*) the knowledge which ascertains the true nature of the subject, Self, and the object, non-self, by means of the discrimination of that which is super-imposed on the Self.

'The Vedânta philosophy, by means of (विद्या) this knowledge, teaches us to free ourselves from the wrong notion which is the cause of all evil and to attain thereby the knowledge of the absolute unity of the Self, after which knowledge there no longer remains anything to be desired or avoided, as the conception of duality is destroyed thereby.

'The knowledge of active religious duty, which is called lower knowledge (अपराविद्या), has for its fruit transitory felicity; the knowledge of Brahman, which is called the higher knowledge (पराविद्या), has for its fruit eternal bliss. Thus (परमपुरुषार्थ) the highest aim of men is realised by the higher knowledge of Brahman.'[1]

The nature of (आत्मा) Self, is (सच्चिदानन्दानन्ता-द्वयादि.) Existence, Intelligence, Bliss, Endlessness, Secondlessness, &c. Out of these the first two are through Nescience super-imposed on (अनात्मन्) the non-Self, and consequently, though the latter does not really possess existence and intelligence yet it seems to possess them on account of the super-imposition. The nature of (अनात्मन्) non-Self is (असज्जडदुःखान्त-द्वयादि) the negation of, or opposite to, (आत्मन्) Self, such as (असत्) non-existence, (जड) non-intelligence, (दुःख) misery, (अन्त) limitedness, (द्वय) duality, &c.

The last three of the non-self (अनात्मन्) are super-

1. See the *Brahma-Sûtra*, I, 1, 1. Introduction by S'ankara.

imposed on the Self (आत्मन्), just as in a heated iron piece the heat and brightness of fire is super-imposed on the iron, and the form and malleability of the iron are super-imposed on the fire. They appear as one, *the fire is not viewed as distinct from the iron,* and *vice versa.* This mutual super-imposition is the cause of all evil from which man suffers.

The Vedânta shows us how to free ourselves from the wrong notion, which is the cause of all evil, and how to attain the knowledge of the absolute unity of the Self.

It is very important to the student of a philosophy to know the exact meaning of the principal terms used therein.

Object and Subject (विषय-विषयी), bearing almost the same meaning as *Jagat* and *Jiva*, are most important terms in the Vedânta philosophy, as well as in all others.

The ordinary meaning of the object and subject is the Non-Ego and Ego, the object is what is perceived, and the subject is what perceives. The whole world is the object; and 'I,' or the Ego,—the perceiver, including the body, the senses and all the environment in which we live, and determined by space, time, and cause, and by birth and death,—is the subject.

But the subject of the Vedânta is quite different. According to the Vedânta (विषयी) the *Subject* means (आत्मा) *Âtman*, the Self (whether Divine or human, whether universal or individual), that which is (द्रष्टा) the invisible perceiver, *the real*; while (विषय) the object means (अनात्मन्) *Anâtman*, non-

self, (the veil through which the Self looks at the universe,) that which is (दृश्य) the visible—perceived, unreal, the whole visible universe and the body with its organs. The subject is the knower; the object is all the knowable. The subject (विषयी), the *Self*, could not be known as an object (विषय). To know it is to be it, to *know* ourselves is, in the Vedânta sense, to *be* the eternal Self within us, that is to say, conceiving ourselves free from Nescience and the super-imposed wrong notions and adjuncts.

Its knowing even in the case of object is its being present, *i. e.*, when it is present, then and then only can the senses know their objects; just as when the sun shines or is present, it lightens all objects, the whole world, and then we can see them. Our true Self is (असंग) unrelated. Like the sun, it may pass through all—good, bad, and indifferent, and yet itself remains as pure and unrelated as before. This kind of knowing is the true knowing of the Self, (आत्मज्ञान) the Self-knowledge.

One knows all objects by his Self, the subject, but he cannot know the Self in the same sense. The knower cannot *know* the knower. His knowing the knower, is only his being the true knower. In this case (आत्मानुभव) the true knower (ज्ञाता) is one in whom subject and object are one, or, one in whom *there is no distinction between subject and object*, between knowing and being known. He is the All in All: the eternal source of all existence.

One who, destroying his nescience, reaches the complete comprehension of the Self which is identical with the Highest Self, Brahman, becomes Brahman.

This is the irresistible, universal, necessary, and exalted conception of the inevitable truth.

The qualifications for the Vedânta Student.

In order to qualify himself for the highest knowledge, man must, according to the Vedântin doctrine, perform disinterested good actions which give (निर्मलता) purity to his (अन्तःकरण) internal organ, and must meditate on God, which gives (निश्चलता) concentration, serenity, to the same. These two qualities are essential to properly create in him (ब्रह्मजिज्ञासा) the Brahma inquisitiveness, *i. e*, the desire of knowing Brahman, the only really existing Being

But very few try to make themselves all they might be. Men are 'noble in reason, infinite in faculty; in form and in movement express and admirable' A duly prepared and initiated Vedânta student feels that he is on the road to higher mental powers, and must make the most of his mind. Problems, which seem to others beyond the range of human thought, receive their solution and open the way to still further advance for him It becomes dearer to him to agree with the spirit of truth within himself. He subdues his passions, and grows pure and steady in order that the sublime teaching may be properly understood. He devotes himself to the ennobling study of the Vedânta, treating of the one Brahman, which is present in all, just as one sun reflects upon many pools, and spreads through all creation, or just as the one ether does through many water-jars. The Brahma-inquisitiveness (ब्रह्मजिज्ञासा) presupposes also, as its antecedents, the four spiritual

means, *viz.*, (विवेक) the discrimination of what is eternal and what is non-eternal; (विराग) the renunciation of all desire to enjoy the fruit of one's actions; (षट्संपत्ति) six accomplishments, viz., (शम) the acquirement of tranquillity, (दम) self-restraint, (उपरति) discontinuance of worldly ceremonies, (तितिक्षा) patience in suffering, (श्रद्धा) faith in the instructions conveyed by the Vedânta philosophy and its instructor (गुरु), (समाधि) attention and concentration; and (मुमुक्षुता) the desire of final release. When he is thus duly qualified, knowledge renders him worthy to receive the light, which shows that he has everything within himself, and he is richer than heaven and earth. It enables him to arrive at the highest stage of perfection by realising his unity with the Divine Being, which is eternal, unalloyed, through and through pure bliss itself. This is called (आत्मज्ञान) *Âtmajnâna*, the knowledge of the Self.

The Self-knowledge (आत्मज्ञान).

From the knowledge of the Self, a duly qualified aspirant is to ascend to the knowledge of the Highest Self, just as in the more perfect of the sciences we ascend, by generalization from particulars to the cause, and then reason downward to the effects of the same cause.

The Vedânta considers Man to be made up of three component parts of Mâyâ and the highest Self, viz., (1) (शरीर) Physical body, (2) (चिदाभासयुक्त-अन्तःकरण) internal organ with the reflection of the highest Self, and (3) (कूटस्थचैतन्य) the substrate and enlightener, the all-pervading highest Self im-

manent in the body The immanent enshrined Self lends, like a magnet, animation, consciousness, &c, to the physical portion of man, (the Mayâ portion), and Mâyâ's power of envelopment (आवरणशक्ति) makes him ignorant of his true nature He becomes thus, as it were, blind, entrapped, and entangled in ignorance, and loses the power of discrimination between right and wrong He believes himself to be (कर्ता) doer or agent and (भोक्ता) enjoyer, and suffers all the consequences that issue therefrom He wrongly imputes to the physical portion in him what really belongs to the portion of the highest Self, and *vice versa* A kind of very intricate knot (चिज्जडग्रन्थि) takes place in him It makes him commit errors after errors The darkness in him extends very much He thinks he knows many things, while he is most ignorant of what he is most assured of The bondage and attraction of (अहता) I ness and (ममता) Mine ness, and the repulsion of (परता) separateness—otherness, hostility, very curiously make him restless He hangs oscillating between them He grows, as it were, giddy, and sees himself and everything around him erroneously He anxiously seeks happiness in and from things which have never had it The more he becomes of the world, the less he feels near to God and happiness

Three Classes in Mankind

Mankind may be divided into three main classes—(पामर) the wild, (विपयी) the worldly, and (मुमुक्षु) those desirous of final release The former is groveling in ignorance and misery, and leads not the life of a man but the wretched one of an animal, the nature of which is only sensual The worldly class adds

rational nature to a sensual one. The third is a very small class which rises above and combines the angelic nature with the two others. Men of this class desire to enquire into and know Brahman.

In the make of man strange extremes are brought together. In his mind different natures–divine and brutal–are marvellously mixed. He is of kin to the beasts by his body, and of kin to God by his spirit. He is 'born but to die, and reasoning but to err.' 'He thinks too little or too much'. Generally, man grows very selfish. He thinks and believes that all things are made for him, and he not for anyone; and covets to be tyrant of the whole. In his self-love and ambition he many a time falls into the notion ' that vice or virtue there is none at all.' On entering upon life he directs his eyes to whatever comes within his sphere, and tries by fair or foul means to possess it. He knows no rest. He believes whatever he sees to be that which will make him happy. First, small things please and seem great to him, but his desire extends itself more and more. Just as we see a child desires and is pleased most greatly by a rattle or an apple, and then proceeding further on desiring playthings and fine raiment, then in youth riches, not great, then greater and greater, then women and children. But in none of these things does he find that which he goes seeking. One desirable stands before another in his eye, in a fashion, as it were, pyramidal. The further he goes, the desirables appear greater, and this is the reason why human desires become wider one after another. He is never pleased with these baubles, because he finds that with their 'rosy pleasures kindred griefs

pursue.' He is ignorant of the truth that the true quietness of heart is got by resisting our passions, not by obeying them; that there is no peace in the heart which is given to outward things; that only the spiritual and devout hearts can have it. He never knows the benefit of self-acquaintance. He is blind in relation to himself, and suffers the mischief of self-ignorance.

An educated man conceives an object in life. His conception of his own happiness is entirely identical with this object. He imagines that by placing his happiness on something durable and distant, in which some progress might be always making, he will enjoy a happy life. For some time this seems enough to fill up an interesting and animated existence. But the time comes when he awakes from this as from a dream. He finds himself unsusceptible to enjoyment or pleasurable excitement. In this frame of mind it occurs to him to put the question directly to himself: "Suppose that all your objects in life were realized, would this be a great joy and happiness to you?" And an irrepressible answer generally is, "No". The end ceases to charm; and how could there be any interest in the means? He seems to have nothing left to live for. The woful fact remains present to his mind. If he is more thoughtful, the cloud of dejection grows thicker and thicker. He in vain seeks relief from his books or occupations. He believes,—'that all mental and moral feeling and qualities, whether of a good or of a bad kind, are the results of association; that man loves one thing, and hates another, takes pleasure in one sort of action or contem-

plation, and pain in another sort, through (रागद्वेष) the clinging of pleasurable or painful ideas to these things, from the effect of education or of experience. His education has perhaps taught him that the pleasure of sympathy with human beings, and the feelings which make the good of others the object of existence, are the greatest and surest sources of happiness. But the real desire for the end has ceased with the above-mentioned question and the answer, and he grows indifferent to the pursuit. He cannot enjoy life, and remains miserable and helpless. This is the result of mere so-called education.[1]

The phenomena of moral and physical evil on the earth, and the arrival of disasters which make no discrimination between their victims, are proverbial. To the religiously disposed well-to-do class of people of optimist conceptions, who enjoy a measure of material prosperity, the black side of life remains strange and a matter only of hearsay for some time. They enjoy the loveliness and variety of external nature, the delight of all young creatures, the order of the seasons bearing their copious fruit, the vivid intelligence and serviceable power of man, who, they think, is the divinely appointed recipient of all these multitudinous favours.

But the facts of life are that all things, all forms, all living beings, undergo constant changes. Living beings also suffer pain, and man suffers most of all, for he suffers both in and by his body and by his intelligent part. Men suffer also from one another, and perhaps the largest part of human suffering

1. See J. S. Mill's Autobiography, Chap. V.

comes to man from those whom he calls his relatives. In short, the mass of men have to endure the hardships of the brutes, but yet to preserve the intelligence of men.

This makes the suffering world doubly miserable. This intelligence shows thoughtful men 'the vastness of the agony of earth, the vainness of its joys, the mockery of all its best, the anguish of its worst;

"Since pleasures end in pain, and youth in age,
And love in loss, and life in hateful death."

'Man has to whirl the round of false delights and woes that are not false.'

In his *Natural Religion*, Hume paints the miseries of life as follows:—

"The whole earth is cursed and polluted. A perpetual war is kindled amongst all living creatures. Necessity, hunger, want, stimulate the strong and courageous; fear, anxiety, terror agitate the weak and infirm. The first entrance into life gives anguish to the new-born infant and to its wretched parent: weakness, impotence, distress, attend each stage of that life; and is at last finished in agony and horror......The stronger prey upon the weaker ....The weaker, too, in their turn, often prey upon the stronger and vex and molest them............Man,......by combination in society, can master all creatures......

"But this very society by which we surmount those wild beasts......what woe and misery does it not occasion? Man is the greatest enemy of man. Oppression, injustice, contempt, contumely, violence, sedition, war, calumny, treachery, fraud; by these they mutually torment each other......

"But though these external insults......form a frightful catalogue of woes, they are nothing in comparison of those which arise within ourselves, from the distempered condition of our mind and body. *How many lie under the lingering torment* of diseases?........The disorders of the mind........ though more secret, are not perhaps less dismal and vexatious. *Remorse, shame, anguish, rage,* disappointment, anxiety, fear, dejection, despair, who has ever passed through life without cruel inroads from these tormentors?"

It is quite true that the things of this world will not bear a scrutinizing examination. They are the *effects of Mâyâ, and so must have the nature of the* cause in them. Ask yourself whether you are happy, and you cease to be so.

If one wants to be really happy and contented he must guide himself by the light of such knowledge as that of the Vedânta. It teaches us the true nature of ourselves, and asks us first to cultivate the passive susceptibilities and the active capacities and to maintain a due balance.

It also teaches us that we are what we made ourselves by our own (कर्म) *Karman* (acts), we suffer what we have done, we reap what we have sown, and that now it is our interest to sow good seeds to reap good harvests.

> "New life reaps what the old life did sow;
> Holding the gain and answering for the loss.
> In each life good begets more good,
> Evil fresh evil."

The true inward nature of man is known by the

kind of knowledge he seeks. A desire for knowledge is natural to the mind of man. The particular kind of knowledge it is fond of discovers its true quality and disposition. Little minds are delighted with the knowledge of trifles, as in the case of children; worldly minds are pleased with the knowledge of the world; but a properly educated and wise mind prefers the knowledge of his own Self and of God.

It is declared by Pythagoras that "The knowledge of things divine and most honourable, is principle, cause, and rule of human felicity."

Another philosopher says:—

"He who has not even a knowledge of common things is a brute among men. He who has an accurate knowledge of human concerns alone is a man among brutes. But he who knows all that can be known by intellectual energy is a god among men."

Self-knowledge is the most important and beneficial of all. It is a true guide to duty and happiness. By it, as in a glass, we may survey ourselves, and know what manner of persons we are.

"Know Thyself"

i. e. Self-knowledge is considered one of the most useful and comprehensive precepts in the whole moral system of Europe as well as of Asia—ancient and modern. It is held in great veneration. Such eminent names as those of Thales, Chylon, Socrates, *Plato, Zeno, &c., are connected with it.* *Pliny* says it has been consecrated at Delphos in golden letters. It was afterwards greatly admired and used by wise men, till at length it acquired the authority of a divine music, and was supposed to have been given

originally by Apollo himself; because, Cicero says, 'it hath such a weight of sense and wisdom in it as appears too great to be attributed to any man.'

Self-knowledge is said to be that *acquaintance* with ourselves which shows us what we are, and do, and ought to do, in order to our living comfortably and usefully here and happily hereafter. The means of it is self-examination, the end of it is self-government and self-fruition.

Pope concludes his *Essay on Man* by these telling lines:—

> "That Virtue only makes our Bliss below;
> And all our Knowledge is, *Ourselves to Know*."

The wise believe that the knowledge of the Self ought to be man's highest end and aim. Nothing is more strange and injurious than negligence of it. It is well declared in the *Siddhânta-Muktâvalî*.—

> "य आत्मा सर्ववस्तूनां यदर्थं सकलं जगत् ।
> आनन्दाब्धेः स्वतन्त्रोऽसावनादेयः कथं वद ॥" २६ ॥
>
> सिद्धान्तमुक्तावली.

'That which is the Self of all things; for the sake of which the whole world is; that ocean of bliss, independent of aught else;—pray declare how this Self is to be rejected (neglected) as the aim of man'.

The knowledge of Self expands our view, and eventually leads us to the Higher Pantheism, which identifies us with the Highest Self.

The Higher Pantheism.

> "The sun, the moon, the stars, the seas, the hills and the plains—
> Are not these, O Soul, the Vision of Him who reigns?

Is not the Vision He? tho' He be not that which He seems?
Dreams are true while they last, and do we not live in dreams?
Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from him?
Dark is the world to thee: thyself art the reason why;
For is He not all but thou, thou hast power to feel 'I am I'?
Glory about thee, without thee; and thou fulfillest thy doom
Making Him broken gleams, and a stifled splendour and gloom.
Speak to Him thou for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.
God is law, say the wise; O Soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.
Law is God, say some: no God at all, says the fool;
For all we have power to see is a straight staff bent in a pool;
And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He?"
—TENNYSON.

The first step to this knowledge is to examine urselves, and find as far as we can what manner of ersons we are.

The Divine and Demoniac (Âsuric) Natures.

In the *Bhagvad-Gîtâ* mankind is classified under two main heads of *Âsurîsampat* and *Daivîsampat.*

In the greater number of men are found what are called (आसुरीसम्पत्) *âsurî-sampat*, demoniac proper-

ties or endowments, namely,—Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom... (4) Men of *âsuric* properties know not either right energy or right abstinence; nor purity, nor even propriety, nor truth is in them (7). 'The universe is without truth, without moral basis,' they say, 'without a God (*Îs'vara*), brought about by mutual union and caused by lust and nothing else' (8). Holding this view, these ruined selves of small *Buddhi* (intellect), of fierce deeds, come forth as enemies for the destruction of the world (9). Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, (they) engage in action with impure resolves (10). Giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all (11), held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments (12). Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards......(16). These malicious ones hate *me* (the Lord who am) in the bodies of others and in their own (Chap. XVI. 18).

There is also a very small minority of men in whom are found what are called (दैवीसंपत्) *Daivt-sampat*, Divine properties or endowments. They are:—Fearlessness, cleanness of life (or purity of

heart), steadfastness in the Yoga[1] of wisdom, alms-giving, self-restraint and sacrifice and study of the *Śâstras*, austerity and straightforwardness (1), harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness (2), vigour, forgiveness, fortitude, purity, absence of envy and pride (3).[2]

The former class of mankind, trusting only to the false shows of sense-perception (प्रत्यक्षाभास) vainly conceive that they are one with bodies, and that the whole assemblage of things from the substrate, (कूटस्थ), to the gross body are the Self (आत्मा *Âtman*).

Some hold that the Self is distinct from the body, for the dead body is seen in this world after the living self has departed. Others hold that the sense organs (इन्द्रिय) are Self; some others that the vital breath (प्राण) is Self; others again that the common sensory (मन) is Self; others that the consciousness (विज्ञान) is Self; others that an original blank (शून्य) is Self, and the whole world of cognitions and cognita (ज्ञानज्ञेयात्मक) is imagined

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1 योग कर्मसु कौशलम् 2-50 'Yoga' = skill in action Mr K T Telang renders it by 'Devotion in (all) actions is wisdom' Mr Mahâdeva Sâstri, by 'in actions devotion is power,' i e, Devotion *consisting in the equanimity of mind in success and failure* on the part of him who is engaged in the performance of his proper duties, while his mind rests on Îs'vara, the Lord —S'ankara Bhâs'ya

2 See the *Bhagvad Gîtâ*, XVI Mrs Annie Besant's translation is the latest

through error; some say the Self has intelligence, others say it has not.

So many and various are the opinions of mankind with reference to the Self-hood of man.

The knowledge of Jîva, Jagat, Paramâtman.

The *Vedânta disproves these, and establishes that* (सम्यग्दर्शन) *a special complete knowledge of the* whole—*Jiva, Jagat, Parmâtman,* (the soul, the Universe and God)—is the only means to learn the truth.

The nature of (अविद्या) ignorance and (विद्या) such special knowledge is described in the *Panchadas'i*[1] as follows:—

The misapprehension that (संसार) this world of phenomena is real and attaches to the (impersonal) Self, must be regarded as (अविद्या) Nescience. It is destroyed by (विद्या) knowledge.

(विद्या) Knowledge is this:—the phenomenal world (संसार) *is relative to* (जीव) *the* personal (transmigrating) sentiency, which is an appearance (reflexion) of the Self (आत्माभास): it does not pertain *to the* Self, *the (one real)* substance (आत्मवस्तु). This knowledge is obtained through deliberation.

> "सदा विचारयेत्तस्माज्जगज्जीवपरात्मनः ।
> जीवभावजगद्भावबाधे स्वात्मैव शिष्यते" ॥
>
> पञ्चदशी, चित्रदीप ६-१२.

One should therefore ever ponder these:—

(जगत् *Jagat*) Emanation, the world of appearance, (जीव *Jiva*) the transmigrating sentiency, and (परमात्मा *Parmâtmâ*) the highest Self. When the

1. See the *Panchadas'i*, Chitra-Dipa VI. 10-17.

false notions of the personal sentiency and of the world of phenomena are sublated, one's own Self (*i. e.* the highest Self) alone remains behind. (12) The sublation (बाध) of the first two (*Jagat, Jîva*) does not consist in our not being conscious of them, but in the certain knowledge of their unreality......(13); and 'the remaining behind of the highest Self' means the certain knowledge, the firm conviction of Its reality; not the entire forgetfulness of the world of experience (14), (as in the state of dreamless sleep or in a fainting fit). Such knowledge is called (साक्षात्कार) intuitive knowledge (16). For acquiring this knowledge the real nature of Self is examined. Because by this true knowledge, one is at once freed from all further transmigration, and attains the final beatitude.' (17).

In the *Chhândogya Upanishad* (VIII,7,1)[1] it is declared that '(आत्मा) the Self which is free from evil, undecaying, undying, free from sorrow, &c., that is what is to be sought after, and must be understood. One who has sought after this Self and understands it, obtains all worlds and all desires.' (See also *Br.* S. IV,1,1).

Of what nature (बाध) the sublation or so-called annihilation of *Jîva-Jagat* the apparent world is? The actual annihilation of this whole existing world, with all its animated bodies and all its elementary substances, is impossible for any one, and is not meant. What is meant is this:—The phenomenal world is super-imposed upon Brahman by Nescience, which

1. The *Chhândogya Upanishad*, with S'ankara's commentary is translated into English by Mr. Gangânâtha Jhâ, M. A., F. T. S, Madras.

should be sublated by the knowledge of Brahman, such as, 'Brahman is one, without a second,' 'It is the true, It is the Self.' (*Chhândo. Up.* VI, 2, 1; 8, 7.) As soon as Brahman is indicated in this way, knowledge arising of itself discards Nescience, and this whole world of names and forms, which had been hiding Brahman from us, melts away like the imagery of a dream;......just as the pointing out of the true nature of the rope has for its immediate result the cognition of the true nature of the rope, and the dissolution of the appearance of a snake or the like. And what is done once need not be done again.[1]

It may be remarked here once for all that this subject being most sublime, difficult, and unfamiliar, what is to be said has been, and is, and will be repeated in various ways so as to secure intelligibility.

The Nature of the Individual Soul or Jîva

The Vedânta assumes, as has been mentioned at the outset, that (जीव) the personal transmigrating sentiency, man, is a combination of the following:—(1) Intelligence, Brahman, (चैतन्य) as the substrate (अधिष्ठान) in Which is surmised (2) the subtle body (लिङ्गदेह) and (3) the reflexion of Intelligence (चिच्छाया) upon this subtle body.[2]

Or (1) (प्रत्यगात्मा) the Self, which is internal to (*i. e.* the witness of) that complex whole body, and which shines forth in its own light, (2) (साभासान्तःकरण) the internal organ with the reflexion of the

1. See the *Brahma-Sûtras*, III, 2, 21.

2. See the *Panchadas'i*, Dvaitaviveka, IV., 11.

Self, and (3) the body, all these are called (अहम्, जीव) 'I', man, individual soul.[1]

Or, (जीव) *Jiva*, man, is a complex being, a compound creature, consisting of (1) the Spirit, the immortal part, (2) the Soul, the animal or sensitive part, (3) the body, the earthly or mortal part.

The rays of the primal unity, *Âtman*, are deflected by the above (त्रिपुटी) trichotomy.

Thus the aggregate of man consists of the physical part, *viz.*, (देहेन्द्रियमनोबुद्धिसंघात) the body, sense-organs and mind, and (आत्मा) the spiritual part, the Self, whose true nature is existence-intelligence-joy. The former is always changing and mortal; the latter unchanging and immortal, eternal. The former hides the true nature of the latter, whose specific qualities become non-apparent by the contact, just as the true nature of gold becomes hidden by quick-silver. But the true nature of the *Âtman* and the gold becomes manifest when they are cleansed by knowledge and fire respectively.

The immortal spiritual part, *Âtman*, is (अधिष्ठान) the substratum on which man's Nescience has superimposed (उपाधि) adjuncts, the mortal physical part.[2]

This *Upâdhi* is also divided into three bodies and three states veiling the Self. By the removal of the veil of the *Upâdhi* super-imposed by *Avidyâ*—Nescience, the Self is revealed.

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1. The *Panchadas'i*, Mahâvâkyaviveka, V., 7.

2. Or, we may liken the two constituents of man,—the physical one to a harp, and the other to the breeze, 'at once the soul of each (individual man) and God of all.'

The Three Bodies and Four States of Man.

The following brilliant résumé from Çankara's *Tattvabodha*—'Awakening to Reality'—will elucidate the above idea more clearly and intelligibly to the reader.

" Man is represented as a prismatic trinity, veiling and looked through by (प्रत्यगात्मा) a primordial unity of light—(1) gross outward body (स्थूलोपाधि or स्थूलशरीर); (2) subtle *internal body* or soul (सूक्ष्मोपाधि or सूक्ष्मशरीर); (3) a being neither body nor soul, but absolute self-forgetfulness, called the *cause-body* (कारणोपाधि or कारणशरीर), because it is the original sin of ignorance of his true nature (Self) which precipitates him from the spirit into the life-condition. These three bodies, existing in the waking, dreaming, sleeping states, are all known, witnessed, and watched by the spirit (आत्मा, *Âtman*) which standeth behind and apart from them, in the unwinking vigilance of ecstasy or spirit-waking.

"There are four spheres of existence, one enfolding the other—(1) the inmost sphere of (तुरीया) *Turiyâ*, in which the individualized spirit lives the ecstatic life; (2) the sphere of transition, or Lethe-(सुषुप्ति) *Sushupti*, in which the spirit, plunged in the ocean of (अज्ञान) *Ajnâna*, or total unconsciousness, *and utterly forgetting its real self, under*-goes a change of gnostic tendency, and from not knowing at all, or absolute unconsciousness, emerges on the hither side of the Lethean boundary to a false or reversed knowledge of things (विपरीतज्ञान), under the influence of an illusive (प्रज्ञा) *Prajnâ*, or belief in, and tendency to, knowledge outward from

itself, in which delusion it thoroughly believes, and now endeavours to realize; whereas the true knowledge, which it had in the state of *Turiyâ*, or the ecstatic life, was all within itself, in which it intuitively knew and experienced all (real) things. And from the sphere of *Prajnâ*, or out-knowing,—this struggle to reach and recover, outside itself, all that it once possessed, within itself, and lost,—to regain for the lost intuition an objective perception through the senses and understanding,—in which the spirit became an intelligence,—it merges into the third sphere, which is (3) the sphere of dreams (स्वप्न *svapna*), where it believes in a universe of light and shade, and where all existence is in the way of (आभास) *Âbhâsa*, or phantasm. There it imagines itself into the *Linga Deha* (लिङ्गदेह, वा सूक्ष्मशरीर) (Psyche), or subtle, semi-material, ethereal soul...

"From this subtle personification and phantasmal sphere, in due time, it progresses into the fourth or outermost sphere, (4) where matter and sense are triumphant; where the universe is believed a solid reality; where all things exist in the mode of (आकार) *Âkâra*, or substantial form; and where that which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling, intelligence imagined itself into a conscious, feeling, breathing nervous soul, prepared for further clothing, now out-realizes itself from soul into a body...

"The first or spiritual state was ecstasy; from ecstasy it forgot itself into deep sleep; from pro-

found sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams; from dreaming it passed finally into a thoroughly waking state, and the outer world of sense."[1]

It will be evident from this that the primeval veil of (अविद्या) Nescience is at the bottom of all false or reversed knowledge, which is the source of all the misery and suffering that man undergoes.

The Vedânta knowledge (वेदान्तविद्या) removes Nescience, and then the knowledge arises of the true nature of the Self as free from all wants, raised above the distinctions of caste and creed and outward circumstances, transcending transmigratory existence.

Thus *Âtman* (आत्मन्), the Self, is a far more abstract name than the soul. It has no predicate except existence—immortal existence, knowledge and bliss. As the sun is distinct from the earth which it fills with life, light and warmth, so the *Âtman*, the Self, is distinct from the body which It fills with existence, intelligence and happiness. *Âtman* is the essence of man and nature as well as of God. When it is spoken of in relation to God, It is called *Paramâtman*, the Highest Self. When the same is objectively seen in nature It is called (विश्वात्मा) the Universal Self. When subjectively perceived in the soul of man, It is called (प्रत्यगात्मा) the inward or Interior Self. It is (स्वयंप्रकाश) Self-evident.

To borrow poetical language, the soul is different from the body, yet closely allied to it. What the

1. Quoted by G. R. S. Mead, B. A., from "The Dublin University Magazine" of 1853-54, in his Preface to *Select Works of Plotinus*. Bohn's Philosophical Library." Page xxv.

fragrance is to the flower, or what the oil is to the oil-seed, or what butter is to the milk, the Self is to the body.

It is a common law of nature that all things which participate in anything which is common to them all move towards that which is of the same kind with themselves, when the hindrance is removed. Everything which is earthly turns towards the earth, all things which are liquid flow together, and everything which is of an aerial kind does the same. The soul of man is divine, and turns towards the Divine.

Man is an efflux from the divinity; he has body like an animal, but has also divine soul and intelligence. This is the Self hidden within man, the man himself. All the rest is vesture. It is the prime law of nature, as just observed, for everything to love and return to its source. Man's soul, from its original instinct, verges towards the Self (God in him), as its centre, and can have no rest and happiness till it be fixed on its own centre, Brahman. This alone can satisfy the vast capacity of man's mind, and fill his boundless desires.

The desire for happiness exercises universal dominion over man. Pleasures are pursued and pains are avoided by him. The former are regarded as the elements of happiness, and the latter as those of misery. He pursues the one as his *Summum bonum*, and shuns the other as *Summum malum*. It is the Vedânta philosophy which enables its true followers to attain to (परमपुरुषार्थ) the supreme good, the ultimate end of all human endeavour, the magnet whose power of attraction no human being could

successfully resist. It is, in fact, what each individual has most at heart, the goal which, consciously or unconsciously, all are struggling to reach. But the thoughtful find that the happiness of the phenomenal world, like the mirage of the desert, is visible but unreal, because it excites the thirst but never quenches it.

Discriminative Knowledge. (विवेकविज्ञान).

The vivifying, transforming, and elevating influence of the light of the Vedânta philosophy dispels the dark veil, and then the bliss shines effulgent. Men who become perfectly pure or simplified gain union or At-one-ment with the Deity, the Highest Self, the centre, the Essence and first principle of all things. This union is not the gaining of something new, but regaining of what has been lost, and the realization of the ever-present Deity. This is what is called in the Vedânta the essential identity of the *Jîvâtman*, the divine in man, with the *Parmâtman*, the divine in the universe and the Beyond. But it should be remembered that the consummation takes place only when 'man can cease to become man and becomes God; but man cannot be God and man at the same time.'

One has to pay the highest price for a thing of the highest value. The price is commensurate with the value. For the highest happiness the price is (संन्यास) the greatest renunciation, which has been one of the four orders (आश्रम) in India for the good and learned, the characteristic mark of which is (ज्ञानप्रधानत्व) the pre-eminence of knowledge.[1]

1. See the *Brahma-Sûtras* III, 4, 47-50.

It is well-known that Buddha gave up his empire as a price for saving the world. He truly says:—

"I cast away my world to save my world.
What good gift have my brothers, but it came
From search and strife and loving sacrifice ?"

So did Christ sacrifice himself to save the world.

By renunciation, by being selfless, we gain all. Carlyle observes:—"So true is it that the Fraction of Life can be increased in value not so much by increasing your Numerator as by lessening your Denominator. Nay, unless my Algebra deceive me, *Unity* itself divided by *Zero* will give *Infinity.* Make thy claim of wages a zero, then; thou hast the world under thy feet. Well did the Wisest of our time write : "It is only with renunciation (संन्यास) that Life, properly speaking, can be said to begin." *Sartor Resartus* p. 132.

Chhândogya Upanishad. declares (III, 14, 1):— According to what man's thought is......so will he become......The wise, who thinks and knows the Self as bodiless within the bodies, as unchanging among changing things, as (असंग) *unconnected with or not* joined to the three bodies, as one to which merit and demerit with their consequences and three-fold time do not apply, as identical with Brahman and as consisting of bliss, attains (मोक्ष) release. He thinks and knows Brahman and becomes Brahman. (*Br. S.* I, 1, 4). The knowledge (विज्ञान) of Brahman, which discards Nescience and effects (मोक्ष) final release terminates in (अनुभव) *a perception—intuition—of* Brahman. (*Br. S.* II, 1, 4.)

Whoever wants to know the true nature of Brah-

man must first annihilate the appearance of plurality that obstructs true knowledge, just as a man wishing to ascertain the true nature of some jar or similar object placed in a dark room must at first remove the darkness. For the apparent world has Brahman for its true nature, not *vice versa*; therefore, the cognition of Brahman is effected through the previous annihilation (sublation) of the apparent world of names and forms.[1]

The final release (मोक्ष) results from (सम्यग्ज्ञान) perfect knowledge. Perfect knowledge has the characteristic mark of uniformity, because it depends on accomplished actually existing things (वस्तुतन्त्र); for whatever thing is permanently of one and the same nature is acknowledged to be a true and real thing, and knowledge conversant about such is called perfect knowledge.[2] The knowledge of the Self (आत्मा) is alone of such perfect nature.

It is said that philosophy aims at absolute truth, which is truth for all intelligence, and from knowing which no intellect is necessarily shut out. The absolute truth for all intelligence is unity, the oneness of all things. Because the diversity of things is addressed to what is peculiar to each order of intellect, their unity can be taken up only by what is common to all orders of intellect. Unity is thus the object of philosophical pursuit, inasmuch as it is the truth for all, the absolutely true. Existence and Thought of the Self (सच्चिदात्मा) is the unity of the universe. The thought of the Self consisting of Existence-Thought is the highest duty of all sensi-

1. See the *Brahma Sûtras* III, 2, 21.
2. See the *Brahma-Sûtras* II, 1, 11.

ble men. The knowledge of the Self is the noblest source of purification and enlightenment.

The Vedanta shows a method or a path of transit to the domain of the absolute truth. Those who *travel on it* in quest of the truth discover it. The first step is to free ourselves from Nescience, and then lift ourselves above the vain conceit of being one with our body, and advance, rise, to the knowledge of the Self, whose nature is unchangeable, eternal cognition (नित्यदृक्), pure intelligence. This is called (विवेकविज्ञान) the discriminative knowledge.

Before the rise of the discriminative knowledge the nature of the individual soul, which is (in reality) pure light, is non-discriminated, as it were, from its limiting adjuncts consisting of body, senses, mind, sense-objects and feelings, and appears as consisting of the energies of seeing and so on. Similarly—to quote an analogous case from ordinary experience—the true nature of a (स्फटिक) pure crystal, *i. e.* its transparency and whiteness, is, before the rise of discriminative knowledge (on the part of the observer), non-discriminated as it were, from any limiting adjuncts of red or blue colour; while, as soon as through some means of true cognition, discriminating knowledge has arisen, it is said to have now accomplished its true nature, *i. e.* transparency and whiteness, although in reality it had already *done so before. Thus the discriminative know*ledge, effected by *Śruti*, on the part of (जीव) the individual *soul* which previously is (अविविक्त) non-discriminated, as it were, from its limiting adjuncts, is (according to the scriptural *passage under discus*sion) the soul's (समुत्थान) rising from the body,

and the fruit of that discriminative knowledge is its accomplishment in its true nature, *i. e.* (अवगति) the comprehension that its nature is (केवलात्म) the pure Self. Thus the non-embodiedness (अशरीरत्वं) and the embodiedness (शरीरत्वं) of the Self are due merely to discrimination and non-discrimination.[1]

The Vedânta points out such useful ideas on the make and nature of man very forcibly, but its main object is to help him in removing the suffering caused by Nescience (अविद्या) and to save him by the means of (आत्मज्ञान) the true knowledge of the Self of all, which alone gives the highest happiness. It enjoins upon him, first, to acquire (विवेक) discrimination or the power of sifting the true and untrue, the eternal and non-eternal, right and wrong, good and evil, and then to go on nourishing and securing good qualities and rooting out bad ones, till he arrives at a state of purity and serenity. This prepares him to understand the truth, which the Vedânta teaches. He learns to retire into himself, and perceives that he is made of the two constituent parts, viz:—The physical,—mortal, and the intellectual or spiritual,—immortal. Through devout meditation, he is led to see plainly the two parts in himself. He has to relinquish his selfness in the physical part, and recognize it in the true Intel*lectual part. He has then to identify himself* with the Self in him which is, in a certain sense, a part, as it were, of the Highest Self. He is conducted by certain processes till he reaches a point, when the truth it teaches becomes self-evident and self-proved. Just as the light of the sun is its own evidence of

1. See the *Brahma-Sûtras.* I, 3, 19.

light, and at the same time the direct means of our knowledge of form and colour, so the light of the Vedânta knowledge is so self-luminous as to be the evidence of its own truth, Brahman, and a means of showing other things in their own nature by removing the darkness surrounding them.

Truths are Strange.

It has been rightly observed that the student who is desirous to arrive at truth must prepare his mind for the reception of it by dismissing all previously formed crude notions, and strengthen himself by a resolve for the unprejudiced admission of any conclusion reached by logical argument. This intellectual liberty to adopt whatever is demonstrated is one which *all* sciences stand in need of. *The higher the* science, the greater the need. It is well said that 'the truths of science are stranger than fictions.' To the *ordinary untutored comprehension, the moon is* greater than the stars, and almost equal to the sun. But quite the reverse is the fact to the astronomer. Sir John Herschel says:—

taught eyes round bodies of no very considerable size, become enlarged in his imagination into vast globes,—the one approaching in magnitude to the earth itself, the other immensely surpassing it.

"The stars......properly so called, which to ordinary apprehension present only lucid sparks or brilliant atoms, are to him suns of various and transcendent glory—effulgent centres of life and light to myriads of unseen worlds......His native sphere (the earth) he finds in comparision a mere point; so lost—even in the minute system to which *it belongs*—*as to be invisible* and unsuspected from some of the principal and remoter members[1]."

Every word of the above quotation should be borne in mind by the student of the Vedânta.

To the common reader it will seem strange to class the earth with the heavenly bodies, and to assume any community of nature among things apparently so different. The earth is dark, the heavenly bodies are brilliant. But to the astronomer who has studied the science that treats of motions, magnitudes, and everything connected with the heavenly bodies, the earth is one of the heavenly bodies and is regarded as a principal object of consideration, from its proximity and relation to us, who draw from it the supply of all our wants. *It is the station from* which we see all the rest.

Now, to the Vedântin, like his earth to the astronomer, his own Self is heavenly.

The Vedânta unfolds the fundamental identity of the universe with Brahman, an identity to be realized

1. *A Treatise on Astronomy* by Sir John Herschel p. 2.

the true knowledge without which there is not any chance of man's obtaining final release. 'There is no other way to release but knowledge', says the *S'vetâs'vatara Upanishad.*

When (जीव) the individual soul emerges from its ignorance, regains its lost knowledge, and returns into its true being, the Self, he becomes conscious of its loftier origin, of its pristine exaltation over the world of sense.

That all qualities and weaknesses of *Jîva*, the individual soul, are owing to its adjuncts, is demonstrated by the Vedânta. The temporal Self, if divested by true knowledge of its temporal character, returns to the divine nature, and is identical with the highest Self. Just as coal is the treasured sunbeams or fire-beams, so man is the treasured Brahma-beams capable of glowing and brightening now, even as before their prisoned light was packed up. The fire and knowledge respectively kindles them, smoke arises at first, as the fire and knowledge gain strength, the nature of the coal is being transformed into the nature of fire, and the nature of man is being transformed into the nature of Brahman. Then there remains tranquil brightness. The master-element subdues all into itself. Nothing of the blackness is left but brightness, and nothing of the man is left but the highest Self.

To understand this most important and highest truth, and then to be restored to one's true nature, the preliminary acquirements which it is desirable for the student to possess are, pure and independent mind, intellectual development by education, moral discipline, readiness for the reception of truth, and

taste for *poetry, religion,* and *philosophy.*[1] The more of these acquirements he brings to the study, the easier will be his progress, and the more satisfactory his knowledge.

The Divine in the Human and the Divine in the Universe are Identical with the Divine Itself.

Śruti (श्रुति), the revealed Scripture, most graciously comes to the help of such a student, and shows him the way out of Nescience and into the

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1 As said at the out-set, the Vedanta covers Poetry, Religion and Philosophy. The Vedanta enjoys such liberty of thought as is not allowed to the extremest latitudinarian of the present day And yet it gains authority in harmony with the rights of intelligence and the light of free thought So sublime is it.

The character of Nature (जगत्) is said to be self-externalization, sunderedness, *out-of itself ness, and at last its self development* into spirit Nature is unconscious in the beginning, but it rises in ascendent gradation and ends in the disimprisonment of spirit from itself, in the form of man (जीव) The Vedanta, like Poetry, makes the dumb Nature lay open its secrets before, and speaks to, it. It ascends to bring light from the eternal region, and interprets the Divine knowledge, and power, and pleasure, and makes immortal all that is best and most beautiful in the universe. The idea is present for perception here and Poetry perceives it

The Vedanta, like Religion, (the voice of which is poetry) exalts inwardly the Nature and Man to the Absolute as the all comprehending, all reconciling substance of existence, and enables Man to know himself as in unity with God It is well known that all religions seek unity of the Divine and the human The idea is present for conception here, and Religion conceives it

The abstraction from the form of religious conception is Philosophy The Vedânta, like Philosophy, makes the abstraction It is the complete development of thought It is the result of the genius itself of humanity It is the light of all lights

right knowledge. The true Self (आत्मन्) is hidden in man, as light in matches, unseen by us, but ready to appear, when properly rubbed by one who knows how to kindle them. The Vedânta furnishes all necessary knowledge on the subject.

When the oneness of *Âtman* is properly understood, there remains nothing to be known. In the *Chhândogya Upanishad* (VI) the learned and enlightened father teaches his beloved son the highest lesson that, '*Sat*, the entity (अस्तितामात्रं), pure Being, (विज्ञानं) pure consciousness, (सूक्ष्मं) extremely subtle, (एकमेवाद्वितीयं) the one without a second alone exists and is all in all.

'That (*Sat*) is subtle essence, the root of the universe, in that *Sat* all that exists, all this universe (सर्वजगत्) has its Self. That *Sat* is (सत्यं, परमार्थसत्) the True, the absolute Reality, that *Sat* is (आत्मा) the Self. (तत् त्वम् असि). *"Tat tvam asi"* i. e. 'That thou art'.[1]

It should be remembered that in this sentence the literal meaning is not to be taken To understand it rightly, the conflicting portions should be abandoned and non-conflicting retained. It indicates the identity of the non-conflicting portion, (सच्चिदानन्द) Existence-Intelligence Bliss. The relation of predicate and subject between '*that*' (Entity, Intelligence, the highest Self, distinguished by invisibility) and '*thou*' (individual inward Self distinguished by

1. In his *Six Systems of Indian Philosophy* Dr Max Muller says —"This fearless synthesis, embodied in the simple words '*Tat tvam asi*', seems to me the boldest and truest synthesis in the whole history of philosophy" (p 161)

visibility) is a relation constituted by the exclusion of the difference which there is between them. By the omission of the contradictory characteristics of the Lord and the individual Self, such as (सर्वज्ञता) omniscience, sinlessness, &c., and (अल्पज्ञता) parviscience, sinfulness, &c., respectively, the substrate, the Self, alone remains. The unity and identity of the universal Lord and the particular *Jîva* becomes appropriately and conclusively established.

In the *Brahma-Sûtras* the same *Mahâvâkya*, great saying, is thus expounded:—

'Thou art That' teaches that what is denoted by the term 'Thou' is identical with what is denoted by 'That'. Now the latter......(सद्ब्रह्म), the entity which is free from all qualities......is denoted by the term 'That'. What is denoted by the term 'thou' is (प्रत्यगात्मा) the inward Self, which is the agent in seeing and hearing, and is apprehended (अवधारित) as the inward Self of all the outward involucra beginning with the gross body, and finally ascertained as of the nature of (चैतन्य) intelligence...

Only (निपुणमति) deep-witted persons, in whose mind the sense of the words is not obstructed by (अज्ञान) ignorance, &c., are able to intuite (अनुभवितुम्) the sense of the sentence 'Thou art That.'

The intuition of the Self (आत्मानुभव) consists in the knowledge, 'My Self is pure intelligence, free from all pain'. For him who possesses that knowledge there remains nothing else to do (अन्यत्कर्तव्य), *i. e.*, his task is done.

The non-dual Lord (the Self) is free from all evil qualities...........but it is admitted that before

true knowledge springs up, the soul is implicated in the transmigratory state (संसार).[1]

Or in other words, 'Thou,' *i. e.*, man's Self, spiritual soul, discriminated from the physical part, art not different from 'That', *Sat*, the Real, the Existence, the divine essence, which pervades the whole world, as salt pervades the sea; or, 'thou,' while Nescience is not removed by the true knowledge, didst seem to be something by thyself, art, in reality, nothing apart from 'That', *Sat*, the True, the Self, the divine essence of the universe, *Îs'vara*, the Lord.

This conclusion is arrived at by the method called (भागत्यागलक्षणा), *i. e.*, by close reasoning surrendering the contradictory portions of 'That' and 'thou,' viz., omniscient, omnipresent, infinite, sinless, &c., of 'That' (the Lord), and parviscient, limited, finite, and sinful, &c., of 'thou' (man), and establishing the identity of 'That', the supreme Self, and 'thou', the personal Self. This Indication (भागत्यागलक्षणा) must be thoroughly understood in order to comprehend the purport of the great saying—'*Tat tvam asi.*'

This is a characteristic system of the *Vedânta* and has been lately introduced in Europe and America. It is termed "the System of Identity." The distinction of different Selfs (आत्मभेद) is due to limiting adjuncts only, while the unity of all Selfs is natural and original. For on the doctrine of the non-difference (अभेद) of the individual soul (जीव) and the highest Self, the Vedânta texts insist again and again.

Hence, *i. e.*, because the non-difference of all Selfs

1. The *Brahma Sûtras* IV, 1, 2-3.

is essential (स्वाभाविक) and their difference (भेद) due to Nescience only, the individual soul, after having dispelled Nescience by true knowledge, passes over into unity (एकता) with the highest Self. For this is indicated by scripture, cp. e. g., (*Mund. Up.* III, 2, 9.) "He who knows that highest Brahman becomes even Brahman; (*Brih. Up.* IV, 4.6.) "Being Brahman he goes to Brahman".[1]

The relation of the two may be viewed as follows. Just as the light of the sun (प्रकाश) and its substratum, *i. e*, the sun himself (सविता), are not absolutely different—for they both consist of fire—(light तेजस्त्व) and yet are spoken of as different, so also the soul and the highest Self. (The *Br. Sû.* III, 2, 28).

Thus there is essential oneness of the Divine and the human. Adjuncts make extrinsic difference, but in reality there is intrinsic oneness.

If there is but one Infinite God, the individual soul also can, in its true essence, be nothing but God. If there really existed anything besides, He would no longer be Infinite God in the highest sense. This same Vedântic metaphor of the sun is employed by the religio-philosophical writers and poets of almost all countries for establishing the same eternal oneness of human and divine nature, the Self of the Vedânta. *It is summarized as follows:*—

'They say, the sun is not the sun, unless it shines forth; and God is not God unless he shines forth, *i. e.*, unless He manifests himself.

'All the rays of the sun are of the sun, they can never be separated from it, though their oneness with

1. The *Brahma-Sûtras* III, 2, 25 26.

the source of light may for a time be obscured by intervening darkness (अविद्या). All the rays of God, every soul, every son of God, is of God; they cannot be separated from God, though their oneness with the Divine Source may for a time be obscured by self-hood, passion, and sin.

'Every ray is different from the other rays; yet there cannot be any substantial difference between them. Each soul is different from the other souls; yet there cannot be any substantial difference between them.

'As soon as the intervening darkness is removed, each ray is seen to be a part of the sun, and yet apart from it and from the other rays. As soon as the intervening ignorance is removed, each soul knows itself to be a part of God, and yet apart from God and from the other souls.

'No ray is lost, and though it seems to be a ray by itself, it remains for ever what it has always been, not separated from the light, nor lost in the light, but ever present in the sun. No soul is lost, and though it seems to be a soul by itself, it remains for ever what it always has been, not separated from God, nor lost in God, but ever present in God.'[1]

A Cambridge Platonist, Henry More, says :—

"I came from God, am an immortal ray
Of God; O joy ! and back to God shall go."

A great German philosopher, Hegel, says :—

"Positive reconciliation of God and the world is only attained at last in the revealed or Christian

1. See Dr. Max Muller's *Theosophy or Psychological Religion*, p. 539-40.

religion, which, in the person of Christ, contemplates the God-Man, the realized unity of the Divine and the human."

Now the same Reality, which pervades individual souls, pervades also the whole phenomenal Universe. That Reality or True is the *one* only without a second, though It seems, like substance, to be distributed among countless bodies which have their several qualities, natures and individuals, just as, to borrow an idea of an European thinker, the light of the sun is one, though it is intercepted by walls, mountains and other things. Or, as by one light we see, one air we breathe, on one earth we live, so by the one Real we exist.

'In the beginning there can have been but One, as there will be but One in the end,—whether we call it *Âtman* or Brahman'. "The mind is urged to ask for one cause of many effects; then for the cause of that; and again the cause, diving still into the profound, self-assured that it shall arrive at an absolute and sufficient one,—a one that shall be all. "In the midst of the sun is the light, in the midst of the light is truth, and in the midst of truth is the imperishable Being", say the Vedas. All philosophy, of east and west, has the same centripetence. Urged by an opposite *necessity, the mind returns from* the One to that which is not one, but other or many; from cause to effect; and affirms the necessary existence of variety, the self-existence of both, *as each is involved in the other. These strictly* blended elements it is the problem of thought to separate and to reconcile. Their existence is mu-

tually contradictory and exclusive; and each so fast slides into the other that we can never say what is one and what it is not."[1]

As stated above, man is composed of two parts—one ever-changing, phenomenal, material, mortal part, and the other never-changing, noumenal, spiritual, immortal part.

While his Nescience (अविद्या) is not removed he identifies himself with the former. When the veil of his nescience is destroyed, the light comes out and he finds that his individual soul, his real self (जीवात्मन्) is the spiritual part in him, which is one and *the same with the highest self, Brahman.*

Similarly, the whole universe has two parts:—material visible, and spiritual invisible. The material part is phenomenal, always changing. The spiritual invisible part is *Îs'vara*, the Lord, the *Demiurgus* (the active personal God of other religions) conditioned by the universe (जगदात्मन्) penetrating and pervading the whole universe to its utmost circumference. The Lord is one and the same with the Highest Self which is immanent in all individual souls and the Universe, *and everywhere beyond them both.*

The Vedânta concludes with inexorable consistency and exclaims that these three Selfs—the Self of man, the Self of the Universe, and the Highest Self—are one and identical. This may at first sight seem irreverent and mere twaddle to those who have not properly understood its deeper meaning, but it will be found in full harmony with the highest doctrines of many philosophies of the world, and with the most

1. *Emerson's Complete Works*, Plato Vol. I; p. 292.

intimate convictions of the learned and truly devoted persons of all great religions. It is the same esoteric doctrine which runs through their religious books, expressed in different words.

In quoting below some parallel passages from European thinkers, to show that the fundamental ideas of the East and of the West are in full harmony with each other, it may be repeated that the comparison and resulting similarity are of the highest interest and importance. Where both agree, the presumption is that their conclusions are correct, no less than in a case where two calculators working by different methods arrive at the same result.

The Vedântin says:—(तत्त्वमसि) 'Thou art That,' *i. e.*, the Self of God and man is the same. Christ says:—"Thou, Father, *art* in me, and I in Thee, that they (the men) may also be one in us.—"......"that they may be one even as we are one. I in them and thou in me, that they may be made perfect in one." (St. John XVII, 21, 23). St. Paul says that:—"For in him (God) we live, and move, and have our being." (Acts XVII, 28).

In many a prayer the body is spoken of (देहो देवालयो प्रोक्तः देही तत्र सदाशिवः) as the temple of God and the dweller therein, as God.

In the Epistle to the Corinthians, (1. 3-16) it is said:—" Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The Mohammedan religion has the same idea in the remarkable phrase (*Analahak*-अनलहक) 'I am He.'

Expressions may vary, but the underlying views are the same.

'Thou art That' is in one sense nothing but to surrender ourselves entirely to God, deadening, the love of self; to be so completely devoted as to be in God and of God; to bring ourselves back to our Source, and our Home; to discover our mistake and restore ourselves to our nature—our true Self-hood in God; to make God our all in all. Is not this the highest possible devotion to God? Is it not the greatest offering we can make to our God, not only of our property and heart, but also of ourselves? How could our life be more truly consecrated? Is it not the truest indication of our sincere love of God? Emerson says:—'The raptures of prayer and ecstacy of devotion lose all being in one Being.'

A Christian describes in a poem the union of the soul or Self with God as the essential feature of Christianity.

"Dost thou know what Christianity is? I shall tell it thee.
It digs up thy own Ego, and carries thee to God.
Thy soul is a monastery, wherein dwells oneness,
Thou art Jerusalem, where the Eternal is enthroned;
The Holy Spirit works this miracle, for know that God's being
Rests in Holy Spirit as in His own spirit.
The spirit of God gives to thy spirit the fire of the spirit,
He moves in thy spirit beneath a thin veil;
If thou art delivered by the Spirit from manhood,
Thou hast found eternal rest in the sanctuary of God;
He who has directed himself so that all passions are silent
Will surely, like Jesus, ascend to heaven."[1]

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1. Quoted by Dr. Max Muller, *Theosophy*, p. 343.

A Mohammedan poet, Jâmi, prays to God in these words:—

"Thou lurkest under all the *forms of thought*,
Under the form of all created things;
Look where I may, still nothing I discern
But Thee throughout this universe, wherein
Thyself Thou dost reflect, and through those eyes
Of him whom *Man* Thou madest, scrutinise."

Thus among the Mohammedans almost the same idea is held by the Sufis. 'They believe that the souls of men differ infinitely in *degree*, but not at all in *kind*, from the divine spirit of which they are particles, and in which they will ultimately be absorbed.'[1]

It is declared in the Arabic work, the *Mesnavi* by Meulânâ Jalâluddin Rumi, Book I., that 'man's soul, like the reed flute, ever sighs at its separation from the Divine source from which it sprang. This is the key-note of the mystic philosophy. God is everywhere, and everything is God; God is only the legitimate object of man's love and aspiration, but the veil of matter and of sense prevents the union of the two.'

The same idea is put in verse thus:—

"Nature's great secret let me now rehearse—
Long have I pondered over the wondrous tale
How Love immortal fills the universe,
Tarrying till mortals shall His presence hail;
But man, alas! hath interposed a veil,
And Love behind the lover's self doth hide.
Shall Love's great kindness prove of none avail?
When will ye cast the veil of sense aside,
Content in finding Love to lose all else beside?"

1. See Sir William Jones' *Works*, 1807, Vol IV, p. 212.

On realising the truth of the 'Thou art That' the qualified aspirant further realises that, (अहं ब्रह्मास्मि) 'I am Brahman.' When this stage is reached through proper true self-knowledge he is free from all (उपाधि) adjuncts, limitations, fetters, encumbrances, conditions. He is no more the body, nor the senses, nor the mind, but he is what he always has been, the True, the Real, the Self, whose nature is pure Existence, Intelligence, and Bliss. He now clearly sees that his true Self was hidden for a time by the Nescience, as the true nature of diamond or gold is hidden and its specific qualities become non-apparent, until it is cleaned by proper cutting or acid.

As soon as the complete insight (सम्यग्दर्शन) removes the impurities, he is again what he has been, and will remain so eternally.

Or, to put this in another way, the enlightened Vedântin sees that his heart and head received the pure light from the highest lessons and became so luminous as to remove the Nescience (अविद्या) and to illuminate the true nature of all the knowable; and that he has regained his identity with the Highest Self.

S'ankara's Prayer.

The Relation of Man with his God.

The relation of man with his God, the perception and definition of which is declared by high authorities to be the purpose of true religion, is best described in the following prayer to God of Çankara, to whom while rising, the Highest, as it were, has descended, and revealed Itself, and who raises the

lowest who conscientiously endeavour to mount up, and reveals It in turn to such worthies. It will also show in what noblest sense and deepest essence, the *divine soul* and God, the individual Self and the Highest Self, are regarded as one and the same. He prays:—

"देहबुद्ध्या तु दासोऽहं जीवबुद्ध्या त्वदंशकः ।
आत्मबुद्ध्या त्वमेवाहमिति मे निश्चला मतिः ॥"

'(While) regarding my body as myself, I am Thy servant; (while) regarding my individual soul as myself, I am an atom, scintillation, ray, reflection of Thine; (but when) regarding my (interior) Self as myself, I am the very Thou.'

The Vedânta proves by unimpeachable and undeniable evidence, incontrovertible reasoning resulting in immediate presentation or intuitional knowledge (प्रत्यक्षप्रमाण) and conviction, that the Three Selfs—the individual Self, the universal Self, and the highest Self—are one and the same. The *seeming difference between them is simply caused by* the Nescience. The right knowledge destroys it by the conception of absolute Unity, arising from the complete comprehension of (तत्त्वमसि) 'Thou art That.' (सर्वं खल्विदं ब्रह्म) 'All this Universe is verily Brahman; (सच्चिदानन्दब्रह्म) Brahman is *Sachchidânanda*, *that is, on* surrendering the contradictory portions—phenomenal and finite—in the soul and in the universe, all the Real that remains behind is identical with Brahman, the highest Self, just as three spaces —the space in a small jar, the space in a very large hall, and the whole endless space outside them—are, on surrendering or removing from our mind

On realising the truth of the 'Thou art That' the qualified aspirant further realises that, (अहं ब्रह्मास्मि) 'I am Brahman.' When this stage is reached through proper true self-knowledge he is free from all (उपाधि) *adjuncts, limitations, fetters, encumbrances, conditions*. He is no more the body, nor the senses, nor the mind, but he is what he always has been, the True, the Real, the Self, whose nature is pure Existence, Intelligence, and Bliss. He now clearly sees that his true Self was hidden for a time by the Nescience, as the true nature of diamond or gold is hidden and its specific *qualities become* non-apparent, until it is cleaned by proper cutting or acid.

The following striking passage, ... tely illustrates a parallel idea in scien[ce] ... hoped, convince the reader of the truth of [a] transcendental principle. It is confirmatory ... mony, all the more valuable, considering the sou[rce] from which it comes.

"Where the untrained eye will see nothing but mire and dirt, Science (*S'āstra*) will often reve[al] exquisite possibilities. The mud we tread under ou[r] feet in the street is a grimy mixture of clay [and] sand, soot and water. Separate the sand, h[owever] as Ruskin observes—let the atoms arrange them selves in peace according to their natu[re] you have the opal. Separate the clay, and becomes a white earth, fit for the finest porcelain or, if it still further purifies itself, you have sapphire. Take the soot, and if properly treated it will give you a diamond. While, lastly, th[e] water purified and distilled, will become a dew drop, or crystalize into a lovely star."[1]

What is said above of the dirty mixture is even truer of (चिज्जडग्रन्थि—आत्मानात्मग्रन्थि) the mixture of soul (the divine spirit) and body, the Self and non-self.

The reader will see that by extending a little the above illustrations, the truth of the great phrase (तत्त्वमसि) 'Thou art That' will be plain.

The wise consider it to be the noblest object of their life to seek for and find within themselves the Divine —pure and simple—which they find everywhere

1. Ruskin quoted by Sir John Lubbock in his *Pleasures of Life*, Part I. Chap. IX, on Science. p. 165.

The analogy d... may sound curious to the lay mind; insects is b...s, it is true. Here may be added a parallel a mortal ...m Goethe, which also confirms what has Hi... brought forward in the above paragraphs:—

"When a great idea enters the world as a Gospel, it becomes an offence to the multitude, which stagnates in pedantry; and to those who have much learning but little depth, it is folly.

"Every idea appears at first as a strange visitor, and when it begins to be realised, it is hardly distinguishable from phantasy and phantastery.

"This it is that has been called, in a good and in a bad sense, ideology; and this is why the ideologist is so repugnant to the hard-working, practical man of every day.

"You may recognise the utility of an idea, and yet not quite understand how to make a perfect use of it.

"*Credo Deum!* That is a fine, a worthy thing to say; but to recognise God, where and as he reveals himself, is the only true bliss on earth.

"Kepler said: 'My wish is that I may perceive the God whom I find everywhere in the external world, in like manner also within and inside me.' The good man was not aware that in that very moment the divine in him stood in the closest connection with the divine in the Universe."[1]

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves"
Tennyson,—In *Memoriam*. CXXXI

1. The *Maxims and Reflections* of Goethe—translated by Bailey Saunders. pp. 135 6

lightened to the Highest Self, as it were, *face to face*, and becomes reunited! He *cannot but experience* the perfect rest and supreme happiness inherent in Him The tendency of everything in the Universe, to return to its *first cause* to find rest is well known in these days We cannot have rest and happiness till we return to our first cause, the Highest Self, and are merged in Him

Ignorance prevents us from doing so It must be removed first by the light of knowledge, and then by the way of one pointedness or concentration (एकाग्रता) on the Highest Self, man becomes able to return to his Self and recover ultimately his true Self *in the Highest Self. It is affirmed that at some stage of his meditation* (ध्यान) he clearly perceives the essence of which he consists It gives him a new sense, and complete content ment, lifts him up above the physical part, and makes him feel the omnipresence of a higher Power He then experiences that there remains only the subjective Self (आत्मन्) and the Highest Self (परमात्मन्) and passes *his allotted day* 'with in ward glory crowned' believing that the highest end of man, who has 'the likest God within his soul,' can only be likeness with God, which can be reached by the true knowledge

The Eye of knowledge

The true knowledge leads to the highest beati *tude, which is the highest perfection of human* nature What distinguishes man from all other creatures is his desire to know God—(ब्रह्मजिज्ञासा) inquiry into Brahman–which is the highest end and

the real beatitude of man. The knowledge of God (ब्रह्मज्ञान) is of three degrees:—(1) (लौकिक) a natural knowledge of God, which is common to all human beings, (2) (शास्त्रीय) a knowledge of God, demonstrated by the *S'āstra* (Scripture), (3) (अनुभव) an immediate knowledge of God by intuition.

Man is endowed with a three-fold eye (दृष्टि), *i. e.*, intellect, (1) the eye of the flesh (चर्मचक्षु), (2) the eye of reason (ज्ञानचक्षु), and (3) the eye of intuition (अनुभवचक्षु). By the first, man sees the external world; by the second, he sees the ideal or spiritual world; and by the third, he sees the highest Self within himself and everywhere, and derives the highest and fullest happiness from this intuitional knowledge or immediate intuition of the Infinite, Brahman. It is ordained that:—

"देहोऽहमित्येव जडस्य बुद्धिर्देहे च जीवे विदुषस्त्वहंधीः ।
विवेकविज्ञानवतो महात्मनो ब्रह्माहमित्येव मतिः सदात्मनि" ॥

शंकर. विवेकचूडामणि ॥ १६३ ॥

Man cannot see the true until his eye of knowledge (ज्ञानचक्षु) is opened. An unintelligent—unthinking—man (जड) believes his body to be himself; an intelligent man (विद्वान्) sees that he cannot be the body which is no better than dust, and is incessantly changing and transient. He sees that there is something lasting in the body, for which he cares more. It is the 'I.' He calls it his soul, and the body is then its garment. He further finds that the I, the soul, throughout remains constant and the same, while the body undergoes various changes. If he knows something of philosophy he speaks about his Ego, but he seldom asks himself what this Ego is,

what it can be, and what it can not be; what lies behind it, what is its real substance. He says that he has a soul, but who or what it is that has a soul, he never thinks of. He speaks of *I* and of *I myself*, but who and what that Self is, which he calls *myself*, and who the *my* is to whom that *self* belongs, is but seldom thought of. He regards his body and his soul to be himself. All these problems are solved by the knowledge-eye (ज्ञानचक्षु). In the *Chhândogyopanishad* Prajâpati declares:—"That the I (अहं), the soul, can become free by knowledge (ज्ञान) only, by properly knowing itself as free from the body and all other adjuncts (उपाधि)."

A discriminating learned personage (विवेकविज्ञानवान् महात्मा) knows the highest Self to be himself. "The serene Being, *Jîva*, (having been awakened (प्रतिबोधित) to its reality by the knowledge that 'thou art not of the body or of the senses, thou art That—*Sat*') rising above this body (*i. e*, recognising its own true nature as different from the body, renouncing the notion of the body being his Self), and having reached the highest Light, appears in its own form (स्वरूप). That is the highest person.[1]"

It does not require death to free the soul from the body. Knowledge would effect that liberation, and leave the soul even in this life a mere spectator (साक्षी) of its bodily abode, of its bodily joys and sufferings, and of the decay and death of the body. They concern his body only or his bodily self, his Ego. The knowledge brings him perfect serenity.

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1. See the *Chhând. Up* VIII. 12, 3.

He duly knows himself to be the highest Self, and therefore *is* the highest Self

Thought may be arranged into three kinds —(1) instinctive or unconscious, (2) conscious, (3) super conscious The unconscious thought is lower, and super conscious thought is higher, than conscious thought The first is common to man and brute, and is, therefore, called animal, *Pas'avajnâna* (पाशवज्ञान). The second belongs to man, and distinguishes him from brutes, and is, therefore, called rational, *Mana- vajnâna* (मानवज्ञान). The third, super conscious, is called the true knowledge, *Yathârthajnana* (यथार्थ ज्ञान). It could only be developed in the mind of one who has made its faculty higher by purifying and illumining it by profound meditation or perfect con centration (निदिध्यासन, समाधि)[1] on the knowledge of God, Brahman This super conscious thought or knowledge enables the enlightened to see truths beyond the reach of common reason

The highest Vedânta truth—to discern the identi ty of all,—the souls, the whole universe, and Brah man—is realized in this super conscious state (निदिध्या- सन, समाधि), where all difference (भेद) is lost in the knowledge of non-difference (अभेदज्ञान) This is not only the brotherhood of men and the Father hood of God, but the self hood in the best and widest sense of men, and the Brahma hood of all

To arrive at this super conscious knowledge one has to change his point of view

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1 The same is called 'Ecstacy by Plotinus, and 'Intellectual Intuition by Schelling It was held to be the endowment only of a few of the privileged it was the faculty of philosophising
See Lewes *Biog Hist of Phil.*, p 603

Seeing that the highest aim of man is the removal of suffering which is caused by Nescience (दुःखनिवृत्ति) and the attainment of the highest happiness which is produced by the right knowledge (आनन्दप्राप्ति), the Vedânta asks us, for the above object, to arrange the universe into the two usual principal parts:—body and soul, or, the gross phenomenal and inert material part (जड), and the Divine Real (चित्) behind the phenomenal and material part, and shows us how to see the inner Divine Real everywhere. The initiated student has thus to transfer his mind from the phenomenal world, which is full of miseries, to the Divine Reality which is full of happiness. He then comprehends the truth of the great phrases (महावाक्य), such as, all this is verily Brahman (सर्वं खल्विदं ब्रह्म), I am Brahman (अहं ब्रह्मास्मि). He feels the presence of the immanent God everywhere and in himself as the realisation resulting from (तत्त्वमसि) 'Thou art That'. He is all happiness and perfection. His highest aim of knowing Brahman everywhere has been reached. This restrains him from committing, before the eyes of God, seen by him everywhere, what he is ashamed to commit before the eyes of men. All his movements in life are regulated and created in this constant sense of the presence of the same supreme Self in Whom we live, and move, and have our being. While he is destined to live he devotes himself to the performance of his essential duty, caring nothing for the fruit of his action. In fact he, remaining untouched and undisturbed, acts as an instrument in the hands of, or as a channel for the working of, the

Lord of the creation, and surrenders the fruit to Him as a loving offering. He desires not what does not come to him, nor does he reject what has come to him unasked.

The Liberated but still Living. Jivanmukta (जीवन्मुक्त).

Such a rare personage is called a *Jîvanmukta* (जीवन्मुक्त), *i. e.*, 'liberated but still living.' It is he who, by knowing the impartite Brahman (अखण्ड-ब्रह्म) which is his own essence (स्वस्वरूप),—a result brought about by the removal of the Ignorance (अज्ञान) enveloping It,—perceives It (Brahman) clearly as the Impartite and his own essence; and, in consequence of the removal of ignorance, and its effects, such as accumulated works (सञ्चितकर्म), doubt, and error, abides in Brahman (ब्रह्मनिष्ठ), *i. e.*, remains intent on Brahman, free from all fetters. Humility (अमानित्व), the absence of enmity (अद्वेष्टृत्व), and other good qualities (सद्गुण) cling to him as ornaments, or exist in him without an effort".[1]

He may be an Emperor like Râma, or an humble ascetic like Çukadeva; he is the highest of all in the world. Man should be estimated according to what he *is* and not according to what he *has*.

> "Pigmies are pigmies still, though placed on the Alps,
> And pyramids are pyramids in vales"

Although all men are eligible for the exalted position of *Jîvanmukti*, just as in a Republican State any and all are eligible for the Presidentship, but very very few endeavour conscientiously

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1. See Sadânanda's *Vedântasâra*, *Khandas* 34-35. It is translated into English by Col. G. A. Jacob

and perseveringly to qualify themselves to become what they can be in the Republic of higher knowledge.

Though such characters advancing in the highest and best directions; are very rare but still their beaconlike example remains an enduring and encouraging monument of human accomplishment. The body —the material tenement—of the best and greatest man dies, but his thoughts, words, and deeds survive and leave an indelible stamp upon his race, moulding the thoughts and the will, and lifting up, *illuminating, and hallowing those coming within its* sphere. He thus leaves, in his example, the most glorious of legacies to mankind, and fills their minds with all that is most worthy and noble in life. Common clay becomes aromatic earth when roses are planted in it. Good makes good. This is a very just observation.

The *Jivanmukta* (जीवन्मुक्त) lives a life of self-consecration and righteousness, and humanitarianism (उदारचरितता), whose sympathies are for the benefit of all others, and are not bounded by any motive of interest. He works lasting good to all. He lives and reigns in the hearts of the good *even after* his (विदेहमुक्ति) emancipation *from* his adjuncts and his return to Brahman, which *Mukti* is undifferenced existence, undifferenced intelligence, and undifferenced beatitude, the consummation of *Brahmavidyā* (ब्रह्मविद्या), the knowledge of Brahman.

The superiority of the *Jivanmukta* is of the highest kind, and leads him to march in thought on the outside margin of the crowd, watching them, sym-

pathising with them, and hoping for them, but apart. His business becomes to modify the wills, without ever commanding the acts of men, and thus to preserve his characteristic universality.

The example set by the *Jivanmukta* exerts a commanding influence on our life, though we may be quite unconscious thereof. To be cognizant of one awakened, enlightened, steadfast, and stainless soul, is to have heaven's light as our guide in darkness, encouragement in difficulty, and a secret incentive to the best thought and action. Though silent and apart, it is the witness of what is great and noble, and our life is always seeking to rise within its sphere; while by a secret transference—for such souls are not retentive of their own goodness—our standards of thinking and living are maintained at their highest level, like water fed by a distant spring.

A poet truly addresses such a personage thus:—



"With a high and holy purpose
Doing all thou hast to do;
Seeking ever man's upraising
With the highest end in view.
....
Heights attained, revealing higher
Onward, upward, ever press."

One who has reached the true knowledge through discrimination of the Self and the non-self, (आत्मानात्मविवेक) sees that the embodiedness of Self is (not real but) caused by wrong conception, and that the Self is free from his body even while still he is alive. He has comprehended Brahman to be the

Self, and therefore does not belong to this transmigratory world (संसारित्वं) as he did before.[1] The *Brihadâraṇyaka Up.* (IV, 4, 7) declares:—'He is without desire (अकाम), free from desire (निष्काम), whose desires have been fulfilled (आप्तकाम), whose desire is the Self (आत्मकाम), his vital spirits (प्राण) do not emigrate; being Brahman (ब्रह्मैव सन्), he becomes Brahman (ब्रह्माप्येति).' Thus he feels himself as everything, so he has no desire for anything, he has whatever can be had; and regarding all as himself, he will not injure any one, for no one injures himself.

The life-liberated, *Jivanmukta*, seems to act and enjoy, but he is conscious all the time that it is not his Self but his body, senses, &c., which do so. This is the result of the true knowledge. It gives him complete freedom and the highest bliss, and a kind of divine self-recollection. Everything else remains as it is. He believes that it is quite possible to take part, like Râma, Janaka, Crishṇa, &c., in the practical work of life (वहिःकर्त्ता), and yet to maintain a perfect tranquillity of mind within (अकर्त्तान्तर), enjoying the divine Self-recollection. Râma and many others took a prominent and active part in the affairs of the State, as rulers.. They knew their Self to be the highest Self, and therefore *were the highest Self. Though they moved about among* the pleasant sights of the world they did not mind them, as they concerned their body only, which was not their Self.

The *Jivanmukta's* is a noble and sublime life. He

1. See the *Brahma-Sûtras*, I, 1, 4.

lives surrounded by every object, and yet is absolutely indifferent to all. He moves through riches or poverty, through pleasure or pain, with equal contentment and serenity. The deepest joy derived from the true knowledge suffuses the whole of his nature.

"Philosophy is," says Hegel, "precisely the doctrine which is to free man from innumerable finite aims and ends, and to make him so indifferent to them that it is really all the same whether such things exist or not."

The true Vedântin's religious knowledge is a realisation, not talk, nor doctrines, nor theories. It is being and becoming, not hearing and acknowledging.

Dr. Max Müller wisely and considerately observes — "After lifting the Self above body and soul, after uniting heaven and earth, God and man, Brahman and *Âtman*, these Vedânta philosophers have destroyed nothing in the life of the phenomenal beings who have to act and to fulfil their duties in this phenomenal world. On the contrary, they have shown that there can be nothing phenomenal without something that is real, and that goodness and virtue, faith and works, are necessary as a preparation, nay as a *sine qua non*, for the attainment of that highest knowledge which brings the soul back to its source and to its home, and restores it to its true nature, to its true Selfhood in Brahman."[1]

The *Jîvanmukta* feels he has found out what he

1. The *Six Systems of Indian Philosophy*, pp 240 1

was seeking, and what can never be taken away from him. Henceforward he does not allow the sins of the world to soil him, just as the leaf of the lotus does not allow the water (in which it is) to wet it, itself remaining always above the water.

He realises the truth of such phrases as these:—God is the ocean of happiness, and in Him alone happiness should be sought, and is got. This world is all but a show. All is vanity.

"We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep!"—Shak. *Tempest.* Act. IV.

"This so solid-seeming World, after all, were but an air-image, our Me the only reality: and Nature, with its thousandfold production, and destruction, but the reflex of our own inward Force, 'the phantasy of our Dream'; or what the Earth-Spirit in *Faust* names it, *the living visible Garment of God*:

"In Being's floods, in Action's storm,
I walk and work, above, beneath,
Work and weave in endless motion!
Birth and Death,
An infinite ocean;
A seizing and giving
The fire of Living:
'T is thus at the roaring Loom of Time I ply,
And weave for God the Garment thou seest Him by."

"Him, the Unslumbering, whose work both Dream and Dreamer are, we see not; except in rare half-waking moments, suspect not. Creation......lies before us, like a glorious Rainbow; but the Sun that made it lies behind us, hidden from us. Then, in

that strange Dream, how we clutch at shadows as if they were substances; and sleep deepest while fancying ourselves most awake!......This Dreaming, this Somnambulism is what we on Earth call Life; wherein the most indeed undoubtingly wander, as if they knew right hand from left; yet they only are wise who know that they know nothing."[1]

"Man is always throwing his praise or blame on events, and does not see that he only is real, and the world is mirror and echo. He imputes the stroke to fortune, which in reality himself strikes. The student discovers one day that he lives in enchantment: the house, the works, the persons, the days, the weathers, —all that he calls Nature, all that he calls institutions, when once his mind is active, are visions merely—wonderful allegories, significant pictures of the laws of the mind, and through this enchanted gallery he is led by unseen guides to read and learn the laws of Heaven. This discovery may come early—sometimes in the nursery, to a rare child; later in the school, but oftener when the mind is more mature; and to multitudes of men wanting in mental activity it never comes—any more than poetry or art. But it ought to come; it belongs to the human intellect, and is an insight which we cannot spare.

"Wondrous state of man! never so happy as when he has lost all private interests and regards, and exists only in obedience and love of the Author."[2]

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1. Carlyle's *Sartor Resartus*, pp. 36-37.

2. *The Sovereignty of Ethics*, by R. W. Emerson. The *North American Review*, May-June 1878.

The *Jivanmukta* finds that he was estranged from God and suffered for it, but is received back by Him, as it were, as soon as he earnestly desired to return to Him. The riddle is explained to him. He sees that the same is applicable to the Universe.

He is convinced by his own experience that the true course for him who desires to attain to the highest end of life (परमपुरुषार्थ) is to acquire the true knowledge of the highest Self, who is hidden in the heart of all. The great Being is manifest, near and moving in the heart. In It everything is centred. It is the True, It is the Immortal. It is to be hit as ordained in the *Mundakopanishad*. He should take the *Upanishad* or *Om*,—the symbolic word for Brahman—as the bow (धनु), as the great weapon, and placing the arrow (शर) (of the individual Self), sharpened by devotion, and drawing it with a thought (withdrawn from all other objects and) directed to Brahman, the highest Self, the aim (लक्ष्य), which is indestructible, he should hit the mark. Be it remembered that it is to be hit by a qualified man who is not thoughtless and then as the arrow (becomes one with the target) he becomes one with Brahman (तन्मय).

The wise (धीर) who understands this beholds the Immortal which shines forth full of Bliss (आनन्दरूपममृत). The fruit of the true knowledge of the highest Self (परमात्मज्ञान) is final release. It is also declared therein that—

> "भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
> क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥"

'The fetter—knot—(all desire) of the heart is

broken, all doubts are solved (*i. e.*, nescience is discarded), all his (accumulated and current) works (and their effects) perish, when He, who is high and low (cause and effect) has been beheld (as 'in Him I am').[1]

Or, as declared in the *Bhagvad-Gitā* (IV.37):—

"As a fire well-kindled, O Arjuna, reduces fuel to ashes, so the fire of knowledge reduces all actions (and their consequences) to ashes. He has accomplished his task."

Or, as the blazing fire makes flame and brightness out of everything that is thrown into it, so the awakened and enlightened make everything coming in true contact with them pure and bright.

When wrong knowledge is removed by the knowledge of one's Self being one with the highest Self, Brahman, then the memory of the Highest Self, once experienced, remains firm, and all selfish individuality vanishes.

Whenever, withdrawing himself from other objects, he is in meditation and comes back to his Self, he finds that he is at rest, he is free, he is blessed. He feels that nothing can separate him again from that eternal Self. He ceases to be what he *seemed* to be; he is thenceforward what he knows himself to be. He remains *in* the world, as observed above, but quite a different man, till his fructescent work or appointed task (प्रारब्धकर्म) is done, and his physical and phenomenal body becomes lifeless, and he is then and there returned and absorbed in the Highest

1. See the *Mundakopanishad*, II, 2, 4, 8.

Self. He views everything in, and refers it to, God, He being one in all. All ideas are true to him, inasmuch as they refer to God, the Highest Self. His views become extensive, tolerant, and comprehensive. His worldly life is a picture of moral purity, noble conduct, and intellectual indifference to the transitory and deceiving charms of this world. His worldly happiness and freedom consist in constant and unchangeable love of all wherein he sees the Highest Self, and in viewing optimistically the Universe which manifests more impressively its fundamental Substance (अधिष्ठान), Brahman. This most exalted belief in One Infinite Being, the Highest Self of all phenomenal manifestations,—brought into so-called existence by Mâyâ, and Which is not only in and around everything of the Universe, but beyond it—becomes part and parcel of the Vedântin. This belief, resulting from conviction, gilds and sweetens everything he sees.

In short, he knows that the Highest Self, God, is in *all*, permeates and pervades *all*, and *is above all*, and that the Highest Self *is* (not *has*) the *Sachchidânanda Svarûpa*, and *that according to the* Vedânta 'to know is to be.'

It is proclaimed in the *Mundakopanishad* (III, 2, 9) "तत्परमं ब्रह्म वेद ब्रह्मैव भवति" He who knows that Highest Brahman becomes (is) Brahman Itself; and the final release from the fetters of Nescience is nothing but being Brahman (ब्रह्मभावश्च मोक्षः).

It is ordained:—"Let a man tell this science of Brahman (ब्रह्मविद्या) to those only who have performed all necessary acts (क्रियावन्तः), who are versed

in the Vedas (श्रोत्रियाः), and firmly established in (the lower) Brahman (ब्रह्मनिष्ठाः)," that is to say, to those who have performed their duties, who are learned and devoted to God.

The *Jivanmukta* becomes all happiness and joy when he is finally detached from his gross parts, never again to undergo the miseries of births and deaths, and returns to the Highest Self. This is the emancipation or liberation of the Vedânta (मोक्ष या मुक्ति).

It will be obvious that it is this idea which is reflected more or less in what Fichte, a great German philosopher, maintains in his later work. He says that his doctrine is the doctrine of Christianity, and particularly of the Gospel of John. It is this:—

"The absolute and eternally true position is that... (he) who vitally perceives his unity with God, and who really and in deed devotes his entire individual life to the divine life within him,...........coalesces in the one common vital source of all, the Godhead. And so, then, Christianity, its end attained, coincides once more with absolute truth, and proclaims that all require to come into unity with God. So long as a man wants to become something for himself, God comes not into him, for no man can become God. So soon, however, as he annuls himself perfectly, completely, and to the last root, there remains but God alone, and He is All in All. Man cannot make for himself a God; nevertheless himself, as the negation proper, he can annul, and then he is merged in God." Fichte's advanced philosophizing is summed up by himself in the following verses:—

"*Th' undying One*
Lives as thou liv'st, and sees in all thou see'st,
Nought is but God; and God is nought but life.
Quite clear the veil is raised from thee, and lo!
'T is Self: let die, then, this destructible;
And henceforth God will live in all thy strife.
Consider what survives this strife below;
Then will the veil as veil be visible,
And all revealed thou'lt see celestial life."[1]

Dr. Max Muller rightly judges and says:—"The highest aim of all thought and study with the *Brâhmana* of the *Upanishads* was to recognise his own Self as a mere limited reflection of the Highest Self, to know his Self in the Highest Self, and *through that knowledge to return to it, and to* regain his identity with it."

Another thinker pronounces that, 'The study of the Vedântic doctrines is wealth in poverty, liberty in bondage, health in sickness, society in solitude."

The system is certainly the most sublime. Its natural tendency is upwards. Dr. Caird defines religion as 'Simply the return of the Finite consciousness into union with the Infinite.' Hegel regards religion as 'the effort of the soul to realise its unity with the Absolute':—

"God only to behold and know and feel,
Till by exclusive consciousness of God
All-self annihilated, it shall make
God its identity."

One, who is enlightened and advanced enough to

1 Schwegler's *History of Philosophy*, p. 277.

understand the esoteric doctrines of any good religion, is sure to find therein, among its crown and choicest jewels, thoughts and notions,—developed or in embryo—more or less approaching those which are infused in the Vedânta.

The supreme and universal excellence of the Vedânta is acknowledged by those greatest thinkers of foreign countries as well as those of India, who have been fortunate enough to understand it. It possesses a charm of its own. It strikes out of other minds that fire which sets light to original thoughts. It creates a sublimity and harmonious unity, which satisfy both the aspirations of the heart and the demands of the intellect.

Seeing Good Everywhere.

The purifying and ennobling influence of the Vedânta on its students is wonderful. It teaches them to see, with the eye of knowledge, everywhere Brahman, *i. e.*, Being-Thought-Bliss.

'दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत्।' ११६.

Çankara's *Aparokshânubhûti.*

'Having made the sight—mind—full of knowledge, one should see the world full of Brahman, bliss, &c.' A genuine student learns to inhale happiness with the air he breathes. Milton says:—

"The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven."

There are two kinds of sight—mind. One sees good in evil, and another sees evil in good. One sees a beautiful rose in the thorns, and admires and enjoys it. The other sees the thorns surround-

ing the rose, and despises it. In a pure shallow pool there is the mud lying at the bottom, and an image of the heavens above. The seer of good sees therein the image of the heavens, while the other sees only the mud.

The Vedânta inculcates in us the former habit of perceiving good everywhere. It establishes that everything is full of happiness if we know how to deiive it. Shakespeare says:—

"All places that the eye of Heaven visits
Are to the wise man ports and happy havens."

The Vedânta has nothing to fear from research and progress of any kind, but on the contrary, it will grow stronger and fuller with every advancement of true philosophy and sound science, remaining changeless amidst perpetual change, and exempt from all the influence of time and space and causality. It allows Science to supply all the premises on which its conclusions about the Universe are based. It is a reasoned system of knowledge. It calls forth one's admiration in the same degree as he is able to fathom its depth. It is truly said that all the triumphs of truth and genius in every country and every age have been the triumphs of the spirit of the transcendental Vedânta doctrines, the God of which is everywhere. It may be repeated here that there is no religion, from fetichism to a most exalted one, that could or might be conceived, but comes under its wing. It is all-pervading and all-including. The true Vedântin has to love every good thing and hate nothing, though he has to pity many. It is his bounden duty, as long as he

lives in the world, to show himself worthy of the Highest Self in him, by learning the best that is known and thought in the world, and then propagating the same, and doing what may lead all towards perfection and bliss. He must, in brief, disinterestedly try his best to make others as well as himself, better, wiser, and happier, and thus glorify Him from whom he has come and to whom he is to return at last.

"Seeking nothing, he gains all;
Foregoing self, the Universe grows 'I.'"

Conclusion (उपसंहार).

Though the all-absorbing knowledge of the all-embracing and all-important Vedânta is self-evidencing, being the most sublime, it is not within easy reach of all. A few of the privileged,—whose superconscious faculty of mind is liberated from finite anxieties, and is duly developed, whose Divine Essence is discovered, and who are no longer their finite selfs, can apprehend the necessary, universal, and apodictical truths of the Vedânta which scales the loftiest height and plumbs abysmal depth. It teaches us to find the One in Many and the Many in One.

The Vedânta tries, however, by various means—arguments, reasonings, illustrations, parallel passages from the highest authorities, repetitions, varying expressions, &c.,—to make its truths intelligible to the student, on whose preparation and capacity of sound pure mind depends their attainment and realization. The Vedânta furnishes flowers. The student

is expected to imitate the bee. He should gather the stores of the flowers and transmute them into honey.

His Learned Reverence Vasis'tha, in congratulating his beloved pupil, Râma, on his having successfully annihilated Nescience (अविद्या), and comprehended the highest truth, observes that:—

" विज्ञप्तेः कारणं राम शिष्यप्रज्ञैव केवला " ।

" O Râma! it is only the discriminating high intellect of the student, which is the cause of the highest knowledge." It is truly said that man is the architect of his own goodness, greatness, and happiness.

A great philosopher rightly remarks that,—"Just as the sun cannot shed its light but to the eye that sees it, nor music sound but to the hearing ear, so *the value of all masterly work......is conditioned* by the kinship and capacity of the mind to which it speaks............The impression made by a masterpiece varies with the capacity of the mind to understand it.........Every man must necessarily take his chief pleasure......in the work of people like him... ......The works of genius cannot be fully enjoyed except by those who are themselves of the privileged order."[1]

Amongst Philosophical and Transcendental ideas, there are some which, in spite of all efforts, cannot become international. " There is," says Mr. Arthur Balfour, " *in matters speculative, as in matters* poetical, a certain amount of natural protection for

1. The *Art of Literature* by A. Schopenhauer, pp. 94, 95, 96.

the home-producer, which commentators and translators seem unable altogether to overcome."

Of so vast a subject as the Vedânta only a glimpse of a few principal points could be hinted at here in this sketch.

It will be evident therefrom that the purpose of it is to discover the truth, irresistible and necessary truth, scattered more or less in all religions, that there is but the one real Unity underlying all phenomenal multiplicity. It is, therefore, specially called the *Advaita* (अद्वैत) Vedânta. It teaches *non-duality* or *Monism*. It demonstrates that there exists only one all-embracing absolute Being, Brahman; all difference (भेद, विभाग) and *plurality* are illusory. The entire complex of phenomenal existence is considered as true as long as (विज्ञान) the knowledge of Brahman being the Self of all has not arisen; just as the phantoms of a dream are considered to be true until the sleeper awakes. (Br. S. II, 1, 14).

It demonstrates that all things proceed from, live in, and are resolved into, Brahman, the *Sat-chit-ânanda*, Existence-Intelligence-Bliss, the Universal, the Absolute, the Essential Spirit, Which is spaceless, timeless, and causeless, and upon an infinitesimal part of which is super-imposed by Nescience the visible universe, the perishable and ever-perishing phenomenon. Man, men, are necessary singulars in whom Brahman (the noumenon) and the phenomenal or the universal and the particular meet and are realised. It establishes the presence of Brahman in all things, and demonstratively reduces all things

into Its *identity* and *unity*. All things by defined gradations ascend to unity.

How this truth is the essential principle for man's *Summum bonum*, will be seen from the following:— Gravity is said to be 'the self-internality (the being within self) of matter, and its longing to come to itself' is now a universally admitted fact. The centre of gravity of a body is the oneness which it seeks. The same tendency towards reduction of multiplicity into individuality, unity, oneness, is the fundamental principle of universal gravitation, of the whole solar system. There is no rest for a body till it is united to its centre, which it perpetually seeks.

This is *the* nature of the universal insentient matter. How immensely greater must it be of the sentient soul, the spirit, confined in matter? How could there be any rest or happiness till its unity with its centre, the highest Self, is an accomplished fact?

The Vedânta teaches us 'how blessed it is to have the orb of the mind concentric with the orb of the Universe,' and how to reach the highest beatitude by being re-instated in Brahman, the highest Self and centre of all.

It is necessary here to draw the student's attention to the one characteristic feature of the Vedânta in relation to the science of thought. We are familiar with the two forms of the Syllogism:—*viz.*, (1) the Aristotelian Deduction, under which we have a consideration of those transcendental facts or truths acquired intuitively or inductively, through which alone experience becomes possible, or which leads

from the universal to the particular and individual; (2) the Baconian Induction, which leads from the particular to the universal.

. Besides these two forms, *viz.*, (1) Deduction,—passing from more general to less general truths, and (2) Induction,—the contrary process of passing from less to more general truths,—there is a third form, that of (3) *Identification*. This is a characteristically especial form of the Vedânta philosophy. It is termed (जहद्जहल्लक्षणा वा भागत्यागलक्षणा). This *Jahadajahad*—or *Bhâgatyâga-Laxaṇâ*[1] is an Indication in which, when two things of the same nature, but with different adjuncts, or different names and forms, are concerned, there is the abandonment of the conflicting adjuncts or parts, and the retention of the substrate, or the part, which is the same. The unification of the same remaining substance or part is the Identification.

In European philosophy it is described as 'the relation of total sameness in which a concept stands to all, and the relation of partial sameness in which it stands to each, of the constituent characters.'[2]

This third form of Syllogism—Identification—is said to have been introduced in Europe only in the last century by a great German philosopher, Hegel, and the Germans have proclaimed him 'worthy of immortal glory' for it. The three, namely, Deduction, Induction, and Identification, together form a triad (त्रिपुटी) mutually supporting each other. By means of it the separate results of different forms

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1. See page 170. 2. Hamilton, *Logic* 1. 179.

may be combined together in a harmonious and substantial whole, and we arrive at a unity.[1]

There is also another similar system in the Vedânta named (बाधसामानाधिकरण्यं) the *Bâdhasâmânâdhikarnyam*, in which with the elimination of contrary adjuncts all strangeness between smallness and greatness, &c., disappears, and the substrate alone remains as identical.

The method of (अन्वयव्यतिरेक) *Anvaya-vyatireka* is also used. It is the joint method of concomitance and non-concomitance, or, the inductive method of conjoint agreement and difference, or, the method of positive and negative instances.

The Vedânta philosophy demonstrates its truths by means of such perfect tripartite systems of Negation, Position, and Identity, and arrives at the irrefragable conclusion of the Identification and unity of all the real. It establishes that there is but one Noumenon, and all else is but its phenomena, though, as it were, amongst the very phenomena, there are reflections of the Noumenon, the subject itself, Brahman, on various stages. It penetrates everywhere and embraces all.

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1. A critic says.—'Indeed, no course of reasoning can be considered sound unless conducted by this method, and the results of deduction, induction, and identification, are made to harmonize and combine with each other as naturally and perfectly as the elements in a chemical compound.'

The same critic further observes:—'He (Hegel) is in philosophy what Browning is in poetry—gold in a quartz rock which has to go through a milling process in our own minds before we can get at it......next to Bismarck and Von Moltke no other has done so much for German national unity, itself a historical event of the first magnitude.'

The knowledge of the identity of all releases *Jiva*, the individual soul, into complete independency from the adjuncts, and restores it in unity with Brahman. Bacon says:—'Things are preserved from destruction by bringing them back to their first principles.'

The process of ratiocination, reducing particulars to some general, and deducing particulars from the general, is seen in the Vedânta phrase "यथा पिण्डे तथा ब्रह्माण्डे." "The Lord hath set the world in the mind of men, that man may find it out."

Çankara in his *Dakshiṇâmûrtistotra* says:—

"विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतम्।"

This may be translated in the words of Bacon thus:—

'The Lord hath framed the mind of man as a glass capable of the image of the universal world joying to receive the signature thereof, as the eye is of light.'[1]

The Vedânta subordinates the natural to the intellectual element, and after reducing the varieties of sentient being and those of insentient things, to an unconditional unity, proceeds still higher and arrives at the absolute unity, the substratum (अधिष्ठान) of all, Brahman, which is whole and sole, a perfectly and universally self-identical, being-thought-bliss (सच्चिदानन्द). The thought directed to this Brahman is alone the true knowledge. This is called the knowledge of the divine whole (सर्वात्मभावज्ञान). It elevates the soul.

"True knowledge is a whole, and is at rest. Consistency and universality are the tests of truth.

1. Bacon's *Works*. Vol. III, p. 220.

To this self-evidencing knowledge of the whole the faculty of mind is supposed to correspond.

"Without the idea of good (God) though a man gain the world he has no good of it. When the sun shines the eye sees, and in the intellectual world where truth is, there is sight and light."[1]

Transcendent ideas reflect in no two minds with the same clearness and brightness, much less in many minds. They are differently judged by men in accordance with their own capacity. Those who could not understand them call them dreaming, those few whose intellectual powers are high call them the wisest and the best interpreters of the human and Divine thoughts.

For the general reader an idea almost similar to that of the Vedânta is given below from the German philosopher Kant, which, it is hoped, will make the above most sublime Vedânta idea intelligible to him. Kant is said to have arrived at the same conclusion by the way of abstract reasoning and scientific proof.

"There are not *two* sources of Knowledge", says Kant; "on the one side external Objects, and on the other Human understanding. Knowledge has but *one* source, and that is the *union* of object and subject. Thus water is the *union* of oxygen and hydrogen, but you cannot say that water has two causes, oxygen and hydrogen; it has only one cause; *viz*, the union of the two.

"The whole world is to us a series of Phenomena. Are these Appearances the *production of the mind* to which they appear; or are they the pure *presentation*

1. See *Plato*, translated by Jowet. Vol. III. p. 83.

of the things themselves? Idealism or Realism? Neither; yet both. The Mind and the object *co-operating* produce the appearance or Perception. In their union Perception is effectuated......'A knowledge of things *per se* is impossible'...Although we cannot know if our knowledge has any objective truth, we can be certain of its subjective truth. "The *non-ego* and the *ego*, the objective world and the subjective mind, being placed face to face, the two co-operate to produce knowledge.......... The objects (विषय) are diverse and multiple, or numerous and various. The subject (विषयी) remains invariably the same.

"Sensibility has given us intuitions (perceptions), understanding has given us perceptions;understanding is defined the faculty of judging. Reason is the faculty of ratiocination, of drawing *conclusions from given* premises. Reason reduces the variety of conceptions to their utmost unity. It proceeds from generality to generality till it reaches the *unconditional*. Every conception must be reduced to some general idea, that idea again reduced to some still more general idea, and so on till we arrive at an ultimate and *unconditional principle, such* as *God*. (The *Parmâtman* of the Vedânta).

"Reason *not only reduces particulars to a general*, it also reduces the particular from the general...... *These two processes of reducing a particular to some* general, and of deducing some particular from a general, constitute ratiocination.

"Reason has three pure forms or *ideas*. These are wholly independent of experience; they are above sensibility—above the understanding; their

domain is reason, their function that of giving unity and coherence to our conceptions.

"The understanding can form certain general conceptions, such as man, animal, tree; but these general conceptions themselves are subordinate to a still more general idea, embracing all these general conceptions in the same way as the conception of man embraces several particulars of bone, blood, muscle, &c. This idea is that of the universe. (The *Jagat* of the Vedânta).

"In the same way all the modifications of thinking being—all the sensations, thoughts and passions—require to be embraced in some general idea, as the ultimate ground and possibility for these modifications, as the noumenon of these phenomena. This idea is that of an *ego*—of a personality—of a soul, (of a self), in short.[1] (The *Jiva* or *Pramâtâ* of the Vedânta).

"Having thus reduced all the varieties of the *ego* to an unconditional unity, *viz.*, soul, and having also reduced all the varieties of the *non-ego* to an unconditional unity, *viz.*,—the world, our task would seem completed; yet, on looking deeper, we find that these two ideas pre-suppose a third, a unity still

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1. "That 'Self' (ego) which is the prior condition of there being a natural world cannot be the creature of that world. *It* stands above and beyond the sphere of causes and effects; it is no mere object among other objects driven along its pre-destined course by external forces in obedience to alien laws. On the contrary, it is a free autonomous Spirit, not only bound, but able, to fulfil the moral commands which are but the expression of its most essential being." See Mr. Arthur Balfour's *Foundations of Belief*, pp. 141–2.

higher, the source of both the world and of the *ego—viz.*, God.

"God, the soul, and the world are therefore the three ideas of reason, the laws of its operation, the *pure forms* of its existence. They are to it what space and time are to sensibility, and what the catagories are to understanding."[1]

"And so each stage in the consciousness of the philosophising subject..............rising ever into a higher one, the evolution continues, till, with the complete elimination of contradiction, all strangeness between subject and object disappears, and the soul comes to perfect self-cognition, and perfect self-certainty."[2]

This is the position upon which Descartes stood; the position upon which Spinoza stood. Schelling and Hegel arrived at this position by a different route.

The student will find with an agreeable surprise the same idea as the foregoing, (quoted below from the *Brahma-sûtras*, I. 1, 4.) of the unity of the subject and object, on a still higher and more sublime principle of embracing all as one and identical with Brahman, the Highest Self.

It is rightly observed that the thing-in-itself is unknowable for man. Only a creative, divine mind, that gives it reality at the same time that it thinks it, can have power truly to know it. "Things-in-themselves do not conform themselves

1 Lewes' *Biographical History of Philosophy*, pp 516 557.

2. See Dr. Schwegler's *Handbook of the History of Philosophy*, pp 319 20.

to the form of human knowledge,......because human perception is not free from subjective elements, is not "intellectual intuition." Nor do the forms of human knowledge conform themselves to *things-in-themselves,............Hence* we can know empirical objects or phenomena, but only these."[1]

In order to show Creation in successive order, and to describe the True underlying it, Brahman, certain attributes and qualities, which in reality do not belong to Brahman, are super-imposed on It, to be withdrawn at a further stage of instruction, and then the true knowledge arises that the residuum is the undifferenced Absolute, Brahman. This method is styled *Adhyâropa-Apavâda* (अध्यारोपापवाद) which means Imputation and Rescission. It is employed in accomodation to the intelligence of the uninitiated and consists in holding for true for some time that which is phenomenal and when the time arrives for propounding the noumenal, the True, Brahman, it is gainsaid or rescinded. In accordance with this it is surmised that:—

From Brahman, the one without a second, proceeds, as it were, Mâyâ; from Mâyâ, the union (संबन्ध) (the beginning of which is unknown) between Brahman and Mâyâ; from this union proceeds the resultant procession of *Îs'vara*, the Lord, and *Jîvas*, the individual souls, and the whole universe. Brahman *per se* is the principle of reality. This principle of Reality, Brahman, seems, through nescience, associated with an inexplicable principle of unreality, Mâyâ; and it is from the

1. See Dr. F. Ueberweg's *History of Philosophy.* Vol. II, p. 156

fictitious union of these principles, Brahman and Mâyâ, that the spheres and migrating forms of life, the external and internal world, proceed. Though Mâyâ is thus assumed, through nescience (अविद्या) associated with Brahman, Brahman is not thereby any the less the one and the only Being. Mâyâ, though unconscious, energises through her proximity to, and the immanence and the reflection of, Brahman in her, as the unconscious iron is set in motion by the load-stone. Out of this union emanate all things. The world, with its duality of subject and object, is the figment of this union. They are super-imposed by nescience on the Real, like the snake seen in a piece of rope by the belated wayfarer. These manifestations are not essenceless appearances, but appearances that are filled-up, full-filled, implemented by essence.

For the enlightened and truly awakened person these appearances, the non-beent, cease to be, and the Essence, the Beent, Brahman, becomes self-evident. The highest end of man is gained when through right knowledge he knows the Absolute, Brahman, and recovers his Self in the highest Self.[1]

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1 In her Introduction to Theosophy, Annie Besant says —

"The identity of the origin of religions may be proved by the identity of their fundamental teachings, both as to the spiritual nature and as to ethical obligations that the universe has its *source in One Life, that man's spirit is the offspring of that* Life, that man may therefore rise to his source and re-become one with It, that human life on earth is a means to an end, and that end the perfecting of the soul, that man is an immortal spirit linked with a lower nature, and that the purification of the lower nature and its union with the spirit are the means where by the lower may share the immortality of the higher, that all men are brethren, and that the law of love is the law of progress,

Virgil sings:—

> "One Life through all the immense creation runs,
> One Spirit is the moon's, the sea's, the sun's;
> ....
> Each breathing thing obeys one Mind's control,
> And in all substance is a single Soul.
> ....
> Then since from God those lesser lives began,
> And the eager spirits entered into man,
> To God again the enfranchised soul must tend,
> He is her home, her Author is her end;
> No death is hers; when earthly eyes grow dim
> Starlike she soars and Godlike melts in Him."
>
> *Georgics*, Book IV., 223.

To glance back on the road that has been travelled, the task of the Vedânta is to teach the cognition of *Sachchidânanda* Brahman (ब्रह्मज्ञान). It (*Brahma-jnâna*) is the only road to the perfect beatitude, the highest aim of man, the final release (परमपुरुषार्थ, कैवल्यमुक्ति). It establishes that *Jîva*, the individual Self, is, in reality, identical with Brahman, the highest Self, and is separated from It, as it were, only by a false surmise due to Nescience (अविद्या). The Vedânta assumes the doctrine of Mâyâ from which successive emanations proceed, to enable the student to understand more easily the

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such are some of the truths that will be found in every religion, however great may be the differences in the intellectual presentment of them as dogmas, or in the rites and ceremonies used in different communities. As the same water may be held in vessels differing in size, in shape, in decoration, but drawn from any of them, quenches the thirst of men, so may the water of spiritual life be found in all religious vessels, and may be drawn from them for the refreshment of the soul athirst." pp. 15-16.

inscrutable problem of Creation, and so on. Mâyâ is superimposed on Brahman by Nescience, *Avidyâ*, but when the higher knowledge (पराविद्या) arises she becomes sublated, and the identity of the Self—the Divine in man and the Divine in the universe—with the Highest Self becomes self-evident.

The Vedânta is very decided on the true knowledge of Brahman, but makes many concessions in treating of *Jagat* and *Jîva*, the universe and the individual soul, they being products of Mâyâ whose very nature is to be inexplicable. Philosophy is described as the offspring of the conscious endeavour to reconstruct the given world of perceptive experience—the world found constructed in *actuality* —according to its *possibility*; or, to be essentially a conscious and reasoned effort to explain the universe. Its leading problem is "Theory of Knowledge." To discover the conditions under which knowledge, or experience, is possible, in order to reconstruct in the forms of abstract thought according to its elements, the world given as constructed in concrete intuition,[1] and to accommodate the mental state of some of its learners, the Vedânta adopts and propounds various doctrines on the *Jagat* and the *Jîva*, and utilizes such illustrations as may be familiar to the student from his other direct or individual impressions. Thus, like a kind parent, the Vedânta sometimes stoops but to lift up the student. One of them, called the metaphor of Reflexion (प्रतिबिम्बवाद) is, in very brief, as follows:—

Brahman, the Absolute Existence-Intelligence-

1. See E. B. Bax's *Handbook of the History of Philosophy*, pp. 1-7.

Happiness—(सच्चिदानन्दमात्र) is the reflected object, but it always remains, like the solar orb, unchanged (अविकृत), and uniform (एकरूप), unrelated (असङ्ग).[1]

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1 The Eleatic school, whose speculations are said to have risen into a higher region of abstraction or pure thought than other Grecian Schools, and which is characterised as dialectical, had Xanophanes as its founder The antithesis around which the whole Eleatic philosophy revolves and gravitates is the antithesis of the one and the many, the permanent and the changeable, the universal and the particular *Xanophanes dwells on the conception of the one or of unity as the essence of all things He holds* that the one is everywhere

His first position is that there is a unity in all things, and that this unity is God It is in and through God that the universe is a universe The one permanent and unchangeable in all things, God, is the ground of all, the ultimately and absolutely real This alone is the certain and the true. In antithesis whatever predicate is applied to one of its terms, the counter-predicate must be applied to the other term It follows, then, that if we call the unchangeable, or the one, real, we must call the changeable, or the many, unreal In short, if we say that the one, the permanent, or the unchangeable, *is*, we must say that the many, the fluctuating, the changeable, *are not* The former is the world of reason, the latter the world of sense, and the former is represented as the sphere of reality, the latter that of unreality

The latter is a mere subjective phenomenon, and possesses no such truth as that which reason compels us to attribute to the permanent one, God Xanophanes' tenet on this point is illustrated as follows —

'Suppose *that the sun* (Brahman or Âtman of the Vedanta) *is shining on the sea*, (Mayâ or *Samsâra* including *Jiva Jagat*, the sentient beings and the world, of the Vedânta) and that his light is broken by the waves into a *multitude of lesser lights, of* all colours and of all forms, and suppose that the sea is conscious, conscious of this multitude of lights, this diversity of shifting colours, this plurality of dancing forms, would this consciousness contain or represent the truth, the real? Certainly, it would not. The objectively true, the real in itself, is in this case the sun in

Mâyâ, variously described, is the reflecting medium and material cause (उपादानकारण) of the phenomenal world. When viewed as a whole, it is called Mâyâ: her numberless small parts are called *Avidyâ*. She has two powers, *viz.*, to conceal what exists and to project what exists not (आवरण-विक्षेप-शक्ति). Mâyâ is a previous stage (प्रागवस्था) of the world dependent on the highest Self (परमेश्वर), who, without her, could not be conceived as Creator. She is neither being nor non-being, but rather a *becoming*, causal potentiality (बीजशक्ति) having Brahman for her substance. On her limiting adjuncts (उपाधि) are based all the practical distinctions of life. By them the unity of Brahman is, as it were, broken up, and the appearance of multiplicity is created. She is destroyed by perfect knowledge. (*Br. S. I.* 4, 3.)

Îs'vara (the Lord) is the reflection of Brahman in *Sattvapradhâna* Mâyâ, wherein *sattva*, the pure substance, predominates as *not* overcome by passion and ignorance—*rajas* and *tamas*. *Jîvas* (individual

the heavens, the one permanent, the persistent in colour and in form. Its diversified appearance in the sea, the dispersion of its light in a myriad colours and in a myriad forms, is nothing, and represents nothing which substantially exists, but is only something which exists phenomenally, that is unsubstantially and unreally, in the sea. Take away the sea, and these various reflections no longer are. This dancing play of lights is a truth only for the sea, not a truth for the land; there the light falls differently; therefore it is not a universal truth, and nothing in strict philosophy being admitted as true which is not universally true, it is not, strictly speaking, a truth at all."

See Prof. J. F. Ferrier's *Lectures on Greek Philosophy*, pp. 79-87.

souls) are the reflections of Brahman in the *Avidyâs*, the numberless parts of Mâyâ, wherein the pure substance mixed with or overcome by the *rajas* (passion) and *tamas* (ignorance) (मलिनसत्त्व) predominates. Or, Îs'vara, is the qualified or the lower Brahman, *i. e.*, an insignificant part, as it were, of the higher Brahman *plus* the limiting adjuncts of Mâyâ (मायोपाधि).

The higher Brahman is the unlimited highest Self, (परमात्मन्), pure and simple, including the lower Brahman minus the limiting adjuncts of Mâyâ. The higher Brahman is the supreme concept of the higher knowledge (पराविद्या). By the right knowledge (सम्यग्ज्ञान) the Vedântin thinks away the *adjuncts* (उपाधि) *and there remains Brahman alone*, which is reality-thought-bliss, one and absolute.

The perfect knowledge of the Self (आत्मज्ञान) is the highest goal for the good, great, and true, as it leads the truly instructed to recover his or her Self in the Highest Self and to the highest beatitude (निःश्रेयस). This spiritual life is, in other words, the negation of the false self to rise to a life in which *renunciation of the old false self is the realisation* of a new, better and true Self, or in which abnegation of the finite life is participation in an infinite and eternal life.

Çankara,—the best philosopher and blest seer and best teacher of truth, to whose spiritual gaze the book of Nature was legible, and

"On whom those truths do rest,
Which we are toiling all our lives to find,"

concludes with the following citation from the

Brahmavid, the first section comprising the first four *Sûtras* of the Vedânta Philosophy—the *Brahma-sûtras.* The conclusion is arrived at after the exhaustive deduction of a single, actually existent principle that has been inductively acquired, and is verified by the method of Identification. It contains the highest idea possible, to understand which properly an extensive knowledge of Philosophy, Metaphysics and Psychology, in the qualified and enlightened student, is presupposed.

"The subject (विषय) of the Vedânta philosophy is Brahman. It leads us to the comprehension of the unity of Brahman and the Self (ब्रह्मात्मैक्यावगति) and as soon as the comprehension of the non-dual Self (अद्वैतात्मावगति) supervenes, (विषय) all objects and knowing agents vanish.

"(ब्रह्मविद्) Brahma-knowing men declare:—

"गौणमिथ्यात्मनोऽसत्त्वे पुत्रदेहादिबाधनात् ।
सद्ब्रह्मात्माहमित्येवं बोधे कार्यं कथं भवेत् ॥
अन्वेष्टव्यात्मविज्ञानात्प्राक्प्रमातृत्वमात्मनः ।
अन्विष्टः स्यात्प्रमातैव पाप्मदोषादिवर्जितः ॥
देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः ।
लौकिकं तद्वदेवेदं प्रमाणं त्वात्मनिश्चयात् ॥

"When there has arisen (in a man's mind) the knowledge, "I am that which is, Brahman is my Self," and when, owing to the sublation of the conceptions of body, relatives, and the like, (the imagination of) the figurative and the false self has come to an end; how should then the effect (*i. e.*, the apparent world with all its distinctions,) of that wrong imagination exist any longer? As long as the knowledge of the Self, which Scripture tells

us to search after, has not arisen, so long the Self is knowing subject (प्रमाता), but that same subject is that which is searched after, *viz*, (the Highest Self) free from all evil and blemish. Just as the idea of the Self being the body is assumed as valid (in ordinary life), so all the ordinary sources of knowledge (perception and the like) are valid only until the one Self is ascertained"[1]

The *Upanishads*[2] proclaim that—

"The knower of the Self (आत्मवित्) overcomes grief (शोक). He who is firm in Brahman (ब्रह्मसंस्थ) attains immortality (अमृतत्वमेति) He who knows Brahman attains the Highest (ब्रह्मविदाप्नोति परम्). And he who knows the highest Brahman becomes even Brahman

"तत्परमं ब्रह्म वेद ब्रह्मैव भवति ।"

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1 See the *Brahma-Sutras* I 1, 4

2 The treatises aiming at the destruction of ignorance through the knowledge of (Brahman) and the supreme identification of the inmost Self of all and the highest Self. The Learned pray to them —

"असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्माऽमृतं गमय" ॥२८॥

—बृहदारण्यकोपनिषद् प्रथमाध्याय
तृतीयब्राह्मणम्

"Lead me from the unreal to the Real,
Lead me from darkness to light,
Lead me from death to immortality!"—*Br U* 1, 3, 28.

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